

A N
A M P L E
D E C L A R A T I O N
O F T H E C H R I -
S T I A N D O C T R I N E

Composed in Italian by the re-
nowned Cardinal, Card.
Bellarmin. &c.

*Translated into English by R. H.
Doctor of Divinitie.*

Amended in some places, in
this second Edition.



Imprinted at DOWAY, 1611.
Superiorum permissu.

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Blessed is the man, that findeth
wisdom, and flourisheth with
prudence. Better is the gaining thereof,
then the marchandise of gold, and her
fruit is better then the chiefe and purest
silver. She is more precious then all riches:
and all things that are desired, are not
able to be compared with her. Length
of dayes in her right hand, and in her
left hand riches and glorie. Her wayes
are beautiful wayes, and all her pathes
peaceable. She is a tree of life to them
that shall apprehended her, and he that
shall hold her is blessed. Prouerb. 3.

Some things we learne, that we
may only know them: and some other
things we learne, that we may also
do them.

S. Aug. in Psal. 118. v. 65.

APPROBATIO.

Acceptis iudicijs duorum S. Theologiae & linguae Anglicanae peritorum, librū hunc Doctrinae Christianae, ab Illustrissimo Cardinale Bellarmino Italicè compositum, & nunc Angelicè Versum, nihil continere, quod fidei Catholicae, aut bonis moribus aduersetur, sed per omnia Utilissimum fore: illum tuto & Utiliter praeło committi posse iudicaui. Actum Duaci 7. Nouembris 1603.

Georg. Coluenerius S. Theol.
Doct. ac Professor; & librorum in Academia Duacena
Visitator.



A
DECLARATION
OF THE CHRI-
STIAN DOCTRINE.

For the vse of those that teach
children, and other vnlearned
persons; composed in forme of
a Dialogue, betwene the Mai-
ster and Scholar.

*What Christian doctrine is, and what
are the principal partes therof.*

THE I. CHAP.

Scholar.

SEING I do vnderstand,
that it is necessarie to
saluation, to know the
Christian doctrine, I de-
fire you to declare vnto me what
this doctrine is.

A 3

Mai-

The Christian doctrine is a brief summe of al those things, which Christ our LORD hath taught, to shew vs the way of saluation.

S. How manie be the principal and most necessarie partes of this Doctrine?

M. Foure, to wit the Creede, the Pater noster, the then Commandements, and the holie Sacraments.

S. Wherefore are there foure, & neither more nor fewer?

M. Because there are three principal vertues, Faith, Hope, and Charitie, and Grace, necessarie to saluation. And so, the Creede is necessarie for Faith, because it teacheth vs that which we haue to beleue; the Pater noster, is necessarie for Hope, because it teacheth vs what we haue to hope; the ten Commandements are
ne-

DOCTRINE. 7

necessarie for Charitie, because they teach vs what we haue to doe, to please God; the Sacraments are necessarie, because they are the Instruments of grace by which those vertues are receiued, and conserued.

S. I would be glad you should geue me some similitude, to vnderstand better, the necessitie of these foure parts of Christian doctrine.

M. S. Augustine geueth vs the similitude of a house: for as to make a house, it is needful first to place the foundariõ, then to raise the walles, and last of al to couer it with the roofe, & to do these things there are some instruments necessarie: so to make in our Soule the building of saluation, we haue neede of the fundation of Faith; the walles of Hope; the roofe of Charitie; and

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the instruments, which are the most holie Sacraments.

*The declaration of the vsual blessing,
with the signe of the Crosse.*

CHAP. 2.

Scholar.

BEfore we come vnto the first part of this doctrine, I would be glad you should giue me some taste of those things which are to be belceued, declaring vnto me in grosse, and in summe, the most necessarie mysteries that are conteined in the Creede.

M. You haue reason, and so I wil doe. You must then know that the principal mysteries of our faith are two, & both two are conteined in the blessing, that we vse to make with the signe of the holie crosse. The first misterie is the Vnitie & Trinitie of God: the second is the Incarnation & Passion

DOCTRINE. 9

Passion of our Sauour.

S. what meaneth the Vnitie & Trinitie of God.

M. These are most high matters, and by litle and litle are to be declared, in the progresse of this doctrine : but for this time , it shal suffice to learne the names , and to vnderstand so much as you may. The Vnitie of God signifieth , that besides al things created , there is one thing that hath not had beginning , but hath alwaies bene , and euer shal be, & hath made al other things, and mainteyneth and gouerneth them , & is aboue al, most high , most noble, most glorious , most potent , absolutly Patrone of al things : and this is called God. who is one only , because there can not be more then one true Diuinitie, that is to say , one onlie Nature and essence , infinitely po-
A s tent,

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tent, holie, good, and so forth. Yet not withstanding this Diuinitie, is found in three persons, which are called the Father, the Sonne, and the Holie Ghoste, which three persons are one onlie God, because they haue the selfe same Diuinitie and essence. As for example, if three persons here in earth, called Peter, Paul, and Iohn: should haue one and the same soule, and one and the same bodie, they should be called three persons, because one is Peter, an other Paul, & an other Iohn: and yet they should be one man onlie, and not three men, not hauing three bodies, nor three soules, but one bodie and one soule. This is not possible amongst men, because the being of a man is determinat and limited, and therfore can not be in manie persons. But the being of
God

DOCTRINE. II

God and his diuinitie is infinite. And therefore the selfe same being, and the selfe same Diuinitie of the Father, may be, & is found in the Sonne, and in the Holie Ghost. There be then three persons, because one is the Father, an other is the Sonne, and the third is the Holie Ghost. And yet they are one God onlie, because they haue the same Diuinitie, the same being, the same power, wisdom, goodnes, and so forth.

S. Tel me now what signifieth the Incarnation and Passion of our Sauour?

M. You are to knowe that the second Diuine person, the which as wee haue said, is called the Sonne, besides his diuine being, which he had before the world was created, yea from all eternitie, tooke the flesh and soule of

A 6 man,

man, that is to say, our whole nature, in the wombe of a most pure virgin, and so he who was before only God, came likewise to be Man. And after he had cōuersed with men thirtie & three yeares, teaching the way of saluation, & working manie miracles, in the end he suffered him selfe to be nailed vpon a Crosse, and on the same died to satisfie God, for the sinnes of the whole worlde: and after three daies he rose from death to life, & after fortie daies more, ascended into heauen, as we shal shew in the declaration of the Creede: this is the Incarnation & Passion of our Sauour.

S. wherfore are these the principal mysteries of our Faith?

M. Because in the first, is contained the first beginning, and last end of man: In the second the onlie

DOCTRINE. 13

onlie and most effectual means,
to know that first beginning, &
thow o attaine vnto the last end.

And because in beleuing & con-
fessing these two mysteries, we
manifest our selues distinct from
al the false Sects of Gentiles,
Turkes, Iewes and Heretikes: &
lastly because without beleuing
and confessing these two myste-
ries, no man can be saued.

S. How are these mysteries con-
teined in the signe of the Crosse?

M. We make the signe of the
Crosse, when we say: *In the name
of the Father, and of the Sonne, and of
the Holie Ghost*: and that in this
forme: putting the right hand
vnder the forehead, when we
say, In the name of the Father:
then vnder the brest, when we
say, & of the Sonne: lastly from
the leest sholder vnto the right,
when we say, and of the Holie
Ghost.

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Ghost. And withal the word,
In the name, doth shew the vni-
tie of God: because it is said, in
the name, and not in the names:
& by the worde name is also vn-
derstood the diuine power and
authoritie, which is one onlie
in al the three persons. These
wordes of the Father, of the
Sonne, and of the Holie Ghost,
do shew vnto vs the Trinitie of
persons: the signing in forme of
a Crosse, representeth vnto vs the
Passion, & consequently, the In-
carnation of the Sonne of God:
the passing from the leaft sholder
to the right, and not from the
right to the left, signifieth that by
the Passion of our Sauour, we
are transferred from sinne vnto
grace, from transitorie things vn-
to eternal, from death to life.

S. To what purpose is this signe
of the Crosse made?

M. First

DOCTRINE. 15

M: First it is made to shew that we are Christiās, to wit souldiers of our chiefe Emperor Christ, because this signe is, at it were an ensigne or liuerie, which distinguisheth the souldiers of Christ, from al the enemies of the Holie Church: to wit, Gentils, Iewes, Turkes and Hererikes: besides this signe is made to cal for Gods help, in al our works: because with this signe, the most holie Trinitie is called to help by means of the passion of our Saviour: and therfore good Christians vse to make this signe, when they arise from bed, when they go to sleepe, & in the beginning of al other things, which they haue to doe; finally this signe is made to arme vs against al temptations of the Diuel, because the Diuel is afraid of this signe, and flieth from it, as malefactors do, when

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when they see the signe of the officers of Iustice, & often times by meanes of this signe of the *Aug.* holie Crosse, a man escapeth ma- *lib. 83.* nie dangers, as wel spittitual as *9. 9. 79.* temporal, when he maketh it *Chrys.* with faith & trust of Gods mer- *hom.* cie, and of the merits of Christ *35. in* our Saujour. *Matth.*

The declaration of the Creede,

CHAP. 3.

Scholar.

NOW comming to the first part of this doctrine, I desire to learne the Creede.

Leo ep. M. The Creede containeth twe-
13. ad lue parts, which are called Arti-
Pulcher cles; & they are twelue, according to the number of the twelue Apostles who composed the same, and are these.

1. **I** Beleeue in God the Father almightie, Creator of heauen and earth.

2. And

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2. And in Iesus-Christ, his onlie Sonne our Lord.

3. who was conceiued by the Holie Ghost, borne of the Virgin Marie.

4. Suffered vnder Pontius Pilate, was crufified, dead, and buried, descended into hel.

5. The third day he rose againe from death.

6. Ascended into heauen: sitteth at the right hand of God the Father almightie.

7. From thence he shal come to iudge the quicke and the dead.

8. I Beleue in the Holie Ghost.

9. The holie Catholike Church: the Communion of Saincts.

10. Remission of Sinnes.

11. Resurrection of the flesh.

12. Life euerlasting. Amen.

S. May it please you declare to me the first article, worde by word. What signifieth, I blecue?

M. It

M. It signifieth, I should for certaine, & for most true, al that is contained in these twelue Articles: and the reason is this, because the same God hath taught the holie Apostles these sentences, and the holie Apostles the Church, and the Church doth teach them vs: and because it is impossible that God should say that which is false, I therefore beleue these things more certainly, then those I see with myne eyes, and feele with my hands.

S. What meaneth: In God?

M. It meaneth that we ought to beleue firmly, that there is a God albeit we do not see him with corporal eyes, & this God is one onlie, and therefore it is said, in God, and not in Gods. And you must not imagine that God is like to anie corporal thing how great
or

DOCTRINE. 19

or faire focuer it be, but you must thinke , that God is a spiritual thing , which euer was, & for euer shalbe, hath made the whole, filleth the whole , gouerneth the whole , knoweth & seeth euerie thing , & finally what thing soeuer is represēted vnto your eyes, or vnto your imagination , you must say , that this which now is represented vnto me, is not God: because God is a thing infinitely better.

S. Wherfore is it said that God is a Father ?

M. Because he is truly the Father of his onlie begotten Sonne , of whom we shal speake in the second article ; and also because he is the Father of al good men, not by nature but by adoption : & finally because he is the Father of al creatures not by nature , or by adoption, but by creation : as
we

we shal say here after in this same article.

S. Wherefore is he called Almightye ?

M. Because it is a proper title of God, & albeit God hath manie proper titles, as eternal, infinite, vnmeasurable and others, yet in this place the most fit is, that he is omnipotēt, because it may not seeme hard vnto vs to beleue, that he hath made heauē & earth of nothing, as in the words following is added. For that vnto him, who can do al that he wil, & therby is omnipotent, nothing can be hard. And if you should say vnto me, God can not dye, not sinne, and therefore it semeth nor that he can do al things, I would answer you, that to dye or to sinne is not power but impotēcie, as when it is said of a most valiant soldiar, that he can ouercome

DOCTRINE. 21

come al, and that he cannot be ouercome of anie, it doth not preiudicate his force to say, that he can not be ouercome: because, that he can be ouercome, is not strength but weakenes.

S. What is signified by Creator?

M. It signifieth that God hath made al things of nothing, and he alone can bring them againe vnto nothing. The Angels, Men & also Diuels can make, and vnmake some things, but they can not make them otherwise, then of some kinde of matter which was before, neither can they vnmake them but by chāging them into some other thing, as a mai-son can not make a house of nothing, but he must haue stones, lyme, & woode: neither can he destroy it in bringing it to nothing, but into stones, dust, wood, & such like: so that God
onlie

onlie is called & is a creator, because he onlie hath no neede of anie matter to make al things.

S. Why is he called creator of heauen & earth: hath not God also made the ayre, the water, stones, trees, men & al other things?

M. By heauen and earth, is also vnderstood al that is in heauen & earth, as he that saith: a man hath a bodie, & a soule, meaneth also that he hath al things belonging to a bodie, as veines, bloud, bones, sinewes and the rest: & al things belonging vnto a soule, as vnderstanding, wil, memorie, internal and external senses, & the rest: so that by heauen is vnderstood the Ayre where birds vse to be & al things aboue, where the clouds and the starrs are, whervpon it is said: the birds of heauen the cloudes of heauē, the starrs of heauen &

DOCTRINE. 23

& finally the Angels. By the Earth is vnderstood al that is cō-
passed by the ayre, as the waters
of the sea, & of the riuers, which
are in the lower parts of the
earth, & also al liue creatures
plants, stones, mettals, & al other
things which are found in the
earth, or in the sea: it is therefore
said, that God is creator of heauē
and earth, because these two are
the principal parts of the world,
the one aboue, in the which
the Angelles remaine, and the
other beneath in which men do
dwel, which are the two most
noble creaturs of al others, the
which also al others do serue,
as they are also bound to serue
God who hath made them of
nothing, and placed them in so
high estate.

The

*The Declaration of the 2. Article
Scholar.*

DEclare vnto me now the second article : what signifieth: And in Iesus-Christ his onlie Sonne our Lord?

M. The same God omnipotent, of whom we haue spoken in the first article, hath one true and natural Sonne, who is called Iesus-Christ, and that you may see in some sort how God hath begottē this Sonne, take the example of a looking glasse, when one doth looke in a glasse, presently he produceth an Image of him selfe, so like as no difference can be found, in so much as it is not only like in shape, but in mouing also, for that if the man moue, the Image wil also moue, and this Image being so like, is not made by anie labour, neither is it long in making, nor with instruments,

DOCTRINE. 25

ments, but in a moment, & with one looke only. In like maner you haue to thinke, that God beholding him selfe, with the eye of vnderstanding, in the glasse of his Diuinitie, doth produce an Image most like vnto him selfe. And because God hath geue vnto this Image al his owne substance & his owne being (which we can not do in behoulding our selues in a glasse) therefore that Image is the true Sonne of God, albeit our Images which we see in glasses are not our sonnes. Hereof you must gather, that the Sonne of God, is God as the Father, & one & the same God with the Father, seing he hath the same substance that his Father hath: furthermore you haue to geather that the Sone of God is not younger then his Father, but was alwaies, as his Father alwaies was, because he

B

was

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was begotten by Gods only beholding him selfe, and God hath alwaies beholden him selfe. Lastly you haue to gather, that the Sonne of God was not begotten, with helpe of a woman, nor in length of time, nor in delight of concupiscence, nor any other imperfection, because, as it hath beene said, he was begotten of the Father alone, by the only beholdinge him selfe, with the most pure eye of his diuine vnderstanding.

S. What doth it meane that this Sonne of God is called Iesus Christ.

M. This name of Iesus signifieth a Sauour, & Christ, which is his surname. signifieth high Priest, and King of al Kings, because, as I haue tould you, in declaring the signe of the Crosse, the Sone of God became man, to redeme

DOCTRINE. 27

vs againe with his blood , and to bring vs to eternal saluation. And so when he became man, he tooke this name Sauour, to shew that he was come to saue vs , and he was honored by his Father, with the title of Highest Priest, & Supreme King, for that Christ doth signifie al this , and hereof we are called Christians.

S. What is the reason that al men take of their capps, or bowe downe , when Iesus is named , which is not done to other names of God.

M. The reason is, because this is the proper name of the Sonne of God, & al other names are common; & againe because this name doth represent vnto vs, how God humbled him selfe for vs , in making him selfe man. Therefore we for gratitude, bowe our selues vnto him , & not only we men ,

but the Angels of heauen also ,
 & the Diuels of hel , do bowe to
 this name , the one for loue , and
 the other by force : for that God
 wil , that al reasonable creatures
 do bowe vnto his Sonne : seing
 that he hath abased him selfe ,
 for our loue to the death of the
 Crosse.

S. Wherefore is it said, that Iesus
 Christ is our Lord ?

M. Because he hath created vs,
 together with his Father , and
 so is our Maister and Lord as his
 Father is. And moreouer for
 that by his trauels & Passion , he
 hath bought vs againe , from the
 captiuitie of the Diuel, as we shal
 say by and by.

Of the third Article .

Scholar.

IT foloweth, that you declare
 vnto me the third Article,
 what meaneth : Who was con-
 cei-

DOCTRINE. 29

ceiued by rhe Holie Ghost, borne
of the Virgin Marie ?

M. In this article is declared the
new & meruelous maner , of the
Incarnation of the Sonne of
God. You know, that al other
men are borne , of father & mo-
ther, and that the mother remain-
eth not a virgin , after the con-
ceiuing and bringing forth of a
child. But the Sonne of God in-
tending to make him self Man,
would haue no Father in earth,
but a Mother only : to witt, the
perpetual and most pure virgin
Marie , in whose wombe the
Holie Ghost (the third person in
Trinitie , one and the selfe same
God with the Father and the
Sonne) by his infinite powre,
formed of her most pure blood,
the bodie of a most perfect childe:
& at the same time created a most
noble soule , ioyning it to the

B 3 same

same bodie: al which the Sonne of God vnited to his owne Person. And so Iesus-Christ that before was onlie God, became man who as he is God, hath a Father without a Mother, and as he is Man, hath a mother without a father.

S. I would haue some example or similitude to vnderstand how a virgin can conceiue?

M. The secrets of God must be beleeeued, although they be not vnderstood; because God can do more then we can easely vnderstand, and therfore it is said in the beginning of the Creed, that God is omnipotēt. Yet there is a fit example in the creation of the world. You know that ordinarily the ground doth not bring forth corne vnles it be plowed, sowne, watred with raine, and warmed with the sunne, & yet
in the

DOCTRINE. 31

in the beginning, when corne was first brought forth, the earth being neither tilled, nor sowne, watred, nor warmed (and so was a virgin in her kind) suddenly, by the only commandement of God Almightye, & by his powre it brought forth corne: euen so the vnspotted wombe of the B. Virgin Marie, without cōpany of man, at the onlie commandemēt of God, by the worke of the Holie Ghost, brought forth that pretious corne, of the liuing bodie, of the Sōne of God.

S. If Iesus be conceiued, by the Holie Ghost, it semeth that it may be said, that the Holie Ghost is his Father, as he is man.

M. It is not so: because to be a father, it is not sufficiēt to make a thing, but it is necessarie, that it be made of the substance of the maker: and therefore we say that

the Mason is not the father of the house, because he maketh it of stones & not of his proper substance. So the Holie Ghost hath made, the bodie of the Sonne of God, but he hath made it of the blood of the virgin, & not of his owne proper substance: & therefore the Sonne of God, is not the Sone of the Holie Ghost, but the Sonne of God the Father, as he is God, because he hath his Godhead of him: and he is the Sonne of the B. virgin, as he is man, for that he hath mans flesh of her.

S. wherefore is it said, that the Holie Ghost did this worke of the Incarnation? Did not the Father, and the Sonne also con-curre therein?

M. That which one Diuine Person worketh, the other two worke likewise the same, because they

DOCTRINE. 33

they haue one & the same powre
wisdome, and goodnes: yet not
withstanding the works of pow-
er be attributed vnto the Fa-
ther: those of wisdom, vnto the
Sonne: & those of loue, vnto the
Holie Ghost: and because this
was a worke of the highest loue
of God towards mankind, it is
therfore attributed vnto the Ho-
lie Ghost.

S. I would haue some example
to vnderstand, how al the three
diuine Persons haue concurred
to the Incarnation, and yet the
Sonne is onlie Incarnate.

M. when one man putteth on
a garment, and two others doe
helpe to cloth him, three do then
concurre to the clothnig of him,
and yet one onlie is clothed:
so al the three diuine Persons
concurre to worke the Incar-
nation of the Sonne of God, but

B s only

only the Sonne is incarnate, and made man.

S. Wherefore is it added in the article: Borne of the virgin Marie?

M. Because in this also there is a strange mysterie, that is, that the Sonne of God came forth of the wombe of his Mother at the end of the ninth moneth, without paine or harme of his said Mother not leauing anie signe there at al: euen as he did when rising from death he went out of the close Sepulchre, and when he entred & went forth of the chamber where his disciples were, the dores being shut, & thervpon it is said, that the mother of our Lord Iesus-Christ was alwaies a Virgin, before his birth, in his birth, and after his birth.

of

DOCTRINE. 35
*Of the fourth Article.
Scholar.*

VV H A T meaneth that which followeth, in the fourth article? He suffered vnder Pontius Pilate, was crucified, dead and buried.

M. This Article conteineth the most profitable Mysterie of our redemptiō; & the summe is, that Christ after he had conuerſed in this world, about thirrie three yeares and had taught, with his most holie life, his doctrine, and his miracles, the way of saluatiō, was vniustly caused by Pontius Pilate (who was gouernor of Iewrie) to be whipped, and nayled vpon a Crosse, vpon the which he died, and by certaine holie men was buried.

S. Concerning this Mysterie there do occurre vnto me some doubts, & I desire by you to be

cleared of them, to the end I may be the more grateful vnto God, for so great a benefit, by how much I shal the better vnderstand it. Tel me then, if Christ be the Sonne of God omnipotent, how happened it, that he was not deliuered by his Father, out of the hands of Pilate? Or rather if the same Christ be God, wherfore did he not deliuer him selfe?

M. Christ could if he would, haue deliuered him selfe, by a thousand meanes, out of the hands of Pilate. Yea more, the whole world had not bene able to do him any euil, if he had not bene willing: and this is clearly sene, because he knew & foretold vnto his disciples, that the Iewes would seeke to put him to death, & that they would whippe him, stone him, and finally kil him. Yet he did not hide him selfe
but

but went to meete his enemies .
 And when they sought to take
 him, and knew him not , he said
 vnto them him selfe , he was that
 man for whom they sought : at
 which time also , they al falling
 backwards as dead men , he did
 not depart thence as he might
 haue done , but expected & per-
 mitted them to recouer them
 selues : & after , he suffered him
 selfe to be taken, bound , and led
 like a meeke lambe , where they
 would.

S. For what cause did Christ,
 being innocent suffer him self to
 be vniustly crucified and slaine.

M. For manie reasons . But the
 principal reason was , to satisfie
 vnto God for our sinnes. For you
 haue to know that the offence
 is measured according to the di-
 gnitie of him who is offended: &
 contrariwise the satisfaction is
 measu-

measured according to the dignitie of him who doth satisfie: as for exāple if a seruāt should geue his Prince a blow, it should be esteemed a most greuous offence according to the greatnes of the Prince: but if a Prince should geue his seruant a blow, it were a smale matter, according to the base estate of the seruant. And cōtrariwise, if a seruāt take of his cappe vnto his Prince, it is but litle esteemed, but if the Prince should take of his, vnto his seruant it wold be a notable fauour, according to the rule we speake of. Now because the first man, & with him al we haue offended God, who is of so infinite dignitie, the offence did require infinit satisfaction: and because there was neither man nor Angel of so great dignitie, therefore the Sonne of God came, who being
 God

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God & of infinit dignitie, & ha-
uing taken mortal flesh, in the
same flesh he submitted him selfe
for the honour of God to the
death of the Crosse, & so satisfied
with his paines for our faults.

S. V What other cause is there, for
which Christ would suffer so bit-
ter a death?

M. To teach vs by his example,
the vertues, of Patience, Humi-
litie, Obedience & of Charitie:
which are foure vertues signified
in the foure extreme parts of the
Crosse: because greater patience
can not be found, then to suffer
vniustly so ignominious a death:
nor greater humilitie, then for
the Lord of al Lordes, to submit
him selfe to be crucified betwixt
theeues: nor greater obedience,
then to be willing rather to die,
then not to fulfil the commande-
ment of his Father: nor greater
charitie,

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charitie, then to yelde his life, to saue his enimies. And you must know, that Charitie is more shewed in deedes, then in wordes, and more in suffering, then in doing. And so Christ, who would not only bestow vpon vs infinite benefites, but suffer also, and die for vs, hath shewed, that he loueth vs most ardently.

S. Seing Christ is God and man, as you saied before, & it semeth that God can not suffer, nor die, how do we then say, that he suffered and died?

M. Christ being God & man, can suffer & not suffer, die & not die. For in that he is God, he could neither suffer nor die: but as he is man, he could both suffer & die. And therefore I told you, that being God, he was made man, to satisfie for our sinnes, suffering the paines of death, in
his

DOCTRINE. 41

his most holie flesh: which he could not haue donne, if he had not bene man.

S. If Christ haue satisfied his Father, for the sinnes of al men, whence cometh it, that so manie are damned & that we haue nede to do penance for our sinnes?

M. Christ hath satisfied, for the sinnes of al men: but it is necessarie, to applie this satisfaction in particular, to this man & to that man. Which is done by faith, by the Sacraments, by good workes, and particularly by penance: and therefore we haue nede to do penance, and other good workes, though Christ haue suffered, and wrought for vs. And the cause that manie are dāned, or remaine enemies to God, is for that either they wil not haue faith, as Iewes, Turkes, and Heritikes: or because they wil not receiue the

the Sacraments, as those that wil not be baptised, or wil not confesse their sinnes, or wil not do such penance as they can, for their sinnes, nor resolute to liue conformably to the law of God. S. I would haue some example, to vnderstand this.

M. Take the example of one, which should take great paines, and with sweate and labours should gaine so much money, as were sufficient to pay al the debtes of this citie, and should put the same in a bank, to the end it should be geuen vnto al such, as should bring a warrant from him: this man surely had satisfied for al, so much as lieth in him: and yet manie might remaine stil in debt, for that they would not, e-ther for pride, or for flouth, or for some other cause, demand his warrant, and carie it to the bank,

to receiue the money.

S. VVhat signifieth, He descended into hel? and what doth hel signifie in this place?

M. Hel is the lowest, and deepest place in this world: to wit, the middle of the earth. And the

Scripture in manie places, putteth heauen as opposite vnto hel,

as the highest place vnto the lowest. But in this depth of the

earth, there are foure, as it were, great caues: one for the damned,

which is the deepest of al, and so it is agreable, that the proud Di-

uels, and the men which imitate them, be in the lowest place, &

furthest from heauē that can be. In the second caue, which is

something higher, are those soules, which suffer the paines of

Purgatorie. In the third, which is yet higher, are the soules of

those children, that die without baptis-

*S. Tho.
in 4. d.
45. q. 1.
6. 3.*

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Baptisme, who do not suffer torments of fire, but only the perpetual priuation of eternal felicitie. In the fourth, which is the highest, remained the soules of the Patriarchs Prophets & other holie men, that died before the coming of Christ. For albeit, those holie soules had not anie thing to be purged, yet they could not enter into glorie, before Christ by his death, had opened the gate of eternal life. And therefore they remained in that higher place called, *the place of the holie fathers* otherwise *Abrahams bosome*: where they suffered no paines at al, but enioyed a swete repose, expecting the coming of our Lord with great ioy. And so we read in the Gospel, that the soule of that poore beggar Lazarus, was caried by an Angel to rest in the bosome of
Abra-

Luc. 16.

DOCTRINE. 45

Ahraham, where he was sene by the rich glutton, who burning in the flames of hel, cast vp his eyes, and saw Lazarus in a farre higher place, remayning in great ioy, & consolation, enioying the fruietes of his former patience.

S. Into which of these foure parts of hel, did Christ descend, after his death?

M. There is no doubt, but he descended into the place, of the holie fathers: and sudainly made them blessed: and after led them with him into the kingdom of heauen. He made himself also seene vnto al the other parts of hel: terrifying the Diuels, as a victorious Triumpher: threatening the damned, as a supreme Iudge: comforting the soules in Purgatorie, as their Aduocate, & deliuerer. So that Christ descended

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cended into hel, as a king vseth
some times to repaire into prisōs
to visite prisoners, & to shew fa-
uour to whom it pleaseth him.

S. If Christ was dead, & his bo-
die did lie in the sepulcre, then he
did not wholly descend into hel,
but onlie the soule of Christ: and
how is it then said, that Christ
descended into hel?

M. Death had force to separat
the soule of Christ from his bo-
die, but it could not separate ei-
ther the soule, or the bodie from
the Diuine person of the same
Christ. And therefore we be-
leue that the Diuine person of
Christ, remained with his bodie,
in the sepulchre, & that the same
person, descended with his soule
into hel.

Of the fifth article.

Scholar.

HOW is it true, that our
Lord

DOCTRINE. 47

Lord rose from death, the third day, seing that from friday in the euening, when he was buried, vnto the night before Sunday, when he rose, there wanteth of two whole dayes?

M. We do not say, that Christ rose after three whole dayes, but the third day, which is most true. For he was buried on friday, which is the first day, ^{† Like- wise begin- ning the day at mid night,} though not a whole day, and so he remained in the sepulchre, al saturday, and a part of sunday, which is the third day. For the natural day ^{† beginning the night be fore at the setting of the sūne, the first houre after the sunne setting} is the first of the day folowing. ^{as he did, af- ter mid night,}

S. For what cause, did not Christ rise streight after his death, but would expect the third day? ^{rose the third day.}

M. Because he would shew, that he was truly dead, he would re-

maine

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maine there in the graue, so long as sufficed to proue this truth. Moreouer I would haue you consider, that like as Christ liued amongst men, thirtie three, or thirtie foure yeares: so he would stay amongst the dead, at least, thirtie three, or thirtie foure houres. For so manie they are, if you put together † one houre of friday (for he was buried an houre before sunne setting) twentie foure houres of the saturday, and eight or nine houres of the sunday. For he rose after midnight, towards the beginning of the morning.

† counting the day to end at sunne setting. Or if you count to midnight, there was more of friday and some part of sunday.

S. Why is it said of Christ, that he rose, and of other dead, as of Lazarus, & the widowes sonne, that they were raised from death?

M. The reason is, because Christ being the Sonne of God, rose of him self, to wit, by vertue of his God-

Godhead he reunited his soule to his bodie, and so beganne to liue againe. But other dead men can not returne to life, by their owne powre. And therefore it is said, they were raised by others. As we al at the day of Iudgemēt, shal be raised by Christ.

S. Is there anie other difference betwixt the Resurrection of Christ, and of others, which returned to life before him?

M. There is this difference, that the others rose mortal; & therefore they died againe: but Christ rose immortal, neither can he euer die anie more.

Of the sixt article.

Scholar.

NOW let vs come vnto the sixt article. which is of the Ascensio. I desire to know, how long our Sauour remained vpon earth, after his Resurrection: &

C

for

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for what cause?

M. He remained fourtie dayes,
as you may cōsider, by nūbering
the dayes, betwixt the feasts of
his Resurrection, and Ascension.
And the reason of his so long stay
was, because he would, with
manie, and diuers apparitions,
establishe the Mysterie of his most
true Resurrection. For that the
same semeth as it were, the most
hard. And he that beleueth it,
hath no difficultie to beleue the
rest. For he that riseth, was cer-
tainly dead before? And he that
was dead, was first borne: And
so he that beleueth the Resur-
rection of Christ, findeth no la-
bour in beleuing his death, and
natiuitie. And likewise, for so
much as the earth is not a conue-
nient place for glorious bodies,
but heauē, therfore he that bele-
ueth the Resurrection of our Sa-
uiour,

DOCTRINE. 51

niour, can easely belecue his going vp into heauen.

S. I would know the cause, wherefore it is said, that Christ went vp into heauen, and of his most holie mother it is said, that she was assumed, or taken vp, into heauen, and not that she ascended, or went vp?

M. The reason is easie. For that Christ, being God and man, went vp into heauen, by his owne powre; as he also rose by his owne powre. But his mother, who is a meere creature, though most worthie amongst al others, was raised from death, & assumed vnto the kingdom of heauen, not by her owne powre, but by the powre of God.

S. What meaneth, He sitteth at the right hand of God the Father almightie?

M. You must not imagin, that

the Father is on the leeft hand of the Sōne: nor that the Father is in the middest, hauing his Sonne on the right hand, & the Holie Ghost on the leeft corporally. For as wel the Father, as the Sonne, according to his Godhead, and the Holie Ghost, are euerie where. Neither can it be properly said, that one is on the right hand of an other: but to be at the right hand, in this article, signifieth to be in equal height, glorie, and maiestie: because when one is side by side of an other, one is not higher, nor lower then the other. And to vnderstand this maner of speach the holie Scripture in the Psalme 109. which beginneth: *Dixit Dominus Domino meo: &c.* doth once say, that the Sonne doth sitt at the right hand of the Father: and an other time saith, that the Father is at the right hand

*Greg.
Nazian.
orat. 35
quest
de Nar.
Domi-
ni.
Amb.
in epist.
82. ad
Eccle.
Vercel.*

DOCTRINE. 53

hand of the Sōnes instructing vs,
that they are in deede in equal
height : as we haue said . So that
Christ , when he went vp into
heauen , ascended aboue al the
quiars, and orders of the Angels,
and of the blessed soules , which
he caried with him , and ariued
vnto the high throne of God ,
& there stayed , not going aboue
his Father , neither remayning
vnder him , but resting (as we
may say) side by side by his Fa-
ther , as equal with him in glo-
rie and greatnes .

S. Seing Christ is God and man,
I would know , if he sit at the
right hand of the Father, as he is
God onlie, or as he is also man?

M. Christ as he is God , is equal
to the Father: as he is man , he is
lesse then the Father: yet for so
much , as Christ God and man ,
are not two Christes , nor two

C 3 persons,

persons, but one Christ onlie, & one Person onlie : therfore it is faide , that Christ God and man sitteth at the right hand of the Father . And so the humanitie of our Lord , to wit , his flesh and soule , are in the throne of God , on the right hand of God the Father . Not by their proper worthines , but because they are vni-
red to the person, of the true and natural Sonne of God.

S. I would haue some similitude, to vnderstand this.

M. Take the similitude of a kings robe. Whē the king being vested with his purple robe , sitteth in his royal throne , & al the Princes of his kingdom sit below him , the kings robe is in a more eminent place , then the Nobles them selues are , because it is in the selfe same throne with the King . And this is done not because

DOCTRINE. 55

cause the robe is of equal dignitie with the king, but because it is ioyned to the King, as his proper garment. So the flesh & the soule of Christ do sitte aboue al the Cherubims, & Seraphims, in the same seat with God: not by the dignitie of their owne nature, but because they are vnited vnto God: not only as the garment is vnto the king, but in much nerer sorte, to wit, by personal vnion. As hath bene said.

Of the seventh Article.

Scholar.

F Rom thence he shal come, to iudge the quicke, & the dead. When shal this coming of our Lord be?

M. It shal be at the end of the world. For you are to vnderstand, that this world is to haue an end, and to be destroied with an inundation of fire: which wil

burne al things vpon the earth.
And there shal be no more dayes.
nor nights, nor Mariages, nor
marchandise, nor anie of these
things, which you now see. So
that, in the last day of this world,
which no man can know, how
nere it is, nor how long hence,
Christ wil come downe from
heauē, to make the general Iudg-
ment. And these words, From
thence he shal come, do fore-
warne vs, not to beleue anie that
shal cal him selfe Christ, or that
would deceiue vs, as Antichrist
wil endeavour to do, towards
the end of the world. For that
the true Christ, wil not come,
forth of anie desert, or obscure
place, but wil come from the
highest heauen, with so much
glorie, and maiestie, as no man
can doubt, whether it be he or
no. Like as whē the sunē riseth,
it

DOCTRINE. 57

it cometh with so much light, as
no man can doubt whether it be
the sunne or no.

S. Wherefore do we say, that he
shal iudge the quick & the dead?
shal not al men be dead at that
time, and al then rise againe?

M. By the quicke and the dead,
may be vnderstood, the good
which liue with the spiritual
life of grace, & the badde which
are spiritually dead by sinne. But
it is true also, that Christ wil
come to iudge the quicke, and
the dead corporally: because at
that day manie shal be dead, and
manie shal be found aliue. Who
though they be liuing in that last *S. An-*
day, and some also shal be young, *gust. li.*
or children, yet al shal die in an *20. ca.*
instant, & sudainly rise againe, *20. de*
therby to pay the debt of death. *Cmit.*
Dei.

S. I haue heard manie times, that
who soeuer dieth in mortal sinne

goeth presently vnto hel; & who
foeuer dieth in the grace of God,
goeth presently to purgatorie or
to heauen: how then are al to
be iudged, the sentence being
already geuen?

M. At the death of euerie one,
the particular iudgement is ge-
uen of that soule, which depar-
teth from the bodie: but after, at
the last day, there shal be an vni-
uersal Iudgement of the whole
world. And this for manie cau-
ses. First, for Gods honour, be-
cause manie now seing badde
men in prosperitie, & good men
afflicted, imagin that God doth
not gouerne the world wel. But
at that time, it shal be clerly sene,
how God hath seene and noted
all things, and how with great
iustice, he hath geuen vnto the
bad, some temporal prosperitie,
in recōpence of some good wor-
kes of

kes of theirs, of smale moment, intending afterwards, to geue them eternal paine, for their mortal sinnes. And contrariwise vnto the good, he hath geuen temporal affliction, for punishment of some venial sinnes, ot to geue them occasion, & to make them do penance, intending afterwards, to reward them, with an infinite treasure of glorie, for their good workes. Secondly, for the glorie of Christ, because he being vniustly condemned, and by manie not knowne, nor honored as he ought to be, it is reason there should be a day, when al the world shal know him, and honour him, either by force, or for loue, as their true king, & Lord of al. Thirdly, for the glorie of the Saints; to the end it may be seene vnto al how God hath glo-

rified them, who were persecuted, and vexed in this world. Fourthly, for confusion of the proud enemies of God. Fifthly, because the bodie shal haue sentēce together with the soule, of glorie or of punishment eternal.

Of the eight Article.

Scholar.

THE eight article saith: I beleeue in the Holie Ghost: what signifieth the Holie Ghost? M. Here is declared the third Person of the most Holie Trinitie; as in the first article, was declared the first, and in the other six the second: so that the Holie Ghost is not the Father, nor the Sōne, but a third Person, which procedeth from the Father, and the Sonne, and is true God, as the Father, and the Sonne, yea the same God, because he hath the same diuinitie, which is in the
Father,

Father, and in the Sonne.

S. I would haue some similitude of this.

M. Diuine matters, can not be perfectly declared, by any examples of created things, and especially by corporal things. Notwithstanding take you the example of a lake, which is deriued from some riuer; as the riuer is deriued from some fountaine, and yet al is one, and the same water: so the eternal Father, as a fountaine, produceth the Sonne as a riuer: the Father and the Sonne, as a fountaine and a riuer, produce the Holie Ghost as a lake: and yet the Father, and the Sonne, and the Holie Ghost are not three Gods, but one onlie God.

S. Wherfore is the third Person in Trinitie called Holie Ghost? Are not also al Angels, and al
the

the blessed soules , spirites, and holie ?

M. God is called the Holie spirit by excellencie, because he is the chiefeſt ſpirite , and moſt holie and author of al created ſpirites, & of al holines. Like as amongſt men, there are manie that are fathers and holie , either by office, or by goodnes of life, to wit, manie good biſhopes , or prieſtes, or religious men : and yet there is none called Holie Father, but the Pope : becauſe this name belongeth vnto him alone by excellencie , being the head of al other fathers, and ought to be the moſt holie of al by goodnes of life , as he is by office , representing vnto vs the perſon of Chriſt.

S. If the name of Holie Ghoſt, belong vnto God by excellencie, wherefore is it only attributed, vnto the third Perſon? Is not the

Fa-

DOCTRINE. 63

Father also, and the Sonne, a spirit and holie by excellencie?

M. It is true. But because the first Person hath a proper name, to wit, the Father: and the second hath a proper name to wit, the Sonne, to the third is left the common name, to distinguish him from the other two. And moreouer you are to know, that when it is said of the third diuine Persō, that he is the Holie Ghost, these two wordes make one name only. As when a man is called *Ioannes Maria*, they are one onlie name, though otherwise *Iohn* and *Marie*, are commonly two names.

S. What meaneth it that the Holie Ghost is painted in the forme of a Doue, especially ouer Christ, and our Ladie?

M. You must not thinke that the Holie Ghost hath a bodie, or
that

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that he can be seene with corporal eyes: but he is painted so, that we may know the effectes, which he worketh vpon men.

And because the doue is simple, pure, ielouse, and fruitfull, he is therefore painted ouer Christ & our Ladie, to the end we may vnderstand, that Christ and our Ladie were full of grace, and of the giftes of the Holie Ghost, and in particular of holie simplicitie, puritie, zeal of soules, and spiritual fecunditie, by the which they haue gained infinit children, to wit, al the faithfull, and good Christians.

S. what meaneth it that the Holie Ghost is painted ouer the Apostles, in forme of fire tongues?

M. because the Holie Ghost, ten daies after the Ascension of our Lotd, came vpon the Apostles, & replenished them with knowledge,

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ledge, with charitie, and with eloquence; teaching them to speake with al tongues, to th'end they might be able to preache the holie faith, through the whole world. And in signe of these wōderful effectes, he caused those tongues of fire to appeare: because the light of that fire doth signifie wiſdome, the heate of the ſame, doth ſignifie charitie, and the forme of a tongue ſignifieth eloquence: and for that this was a moſt great benefit, which God beſtowed vpon his Church, therefore we do celebrate that great Feaſt, called Penticoſt, or the Feaſt of the Holie Ghoſt.

Of the ninth article.

Scholar.

VV H A T ſignifieth that which is ſaid in the ninth article. The Holie Carholique

lique Church : the communion
of Sainctes ?

M. Here beginneth the second
part of the Creede. For the first
part belongeth vnto God, the se-
cond vnto the Church, the spou-
se of God. And as in God we
beleue one Diuinitie, and three
Persons:so in the Church we be-
leue, that there is one onlie-
Church : and that it hath three
principal graces : the first in the
soule, which is the remission of
sinnes : an other in the bodie,
which shalbe the resurrection of
the flesh ; and the third in the
soule and bodie together, which
shalbe life eternal,as we shal see
in the articles folowing.

S. May it please you declare vnto
me, the whole article, word by
word ; & first what meaneth the
Church ?

M. It signifieth a conuocation,
or

DOCTRINE. 67

or congregation of men, which are baptised, and make profession of the faith, & law of Christ, vnder the obedience, of the chief Bishope of Rome : and it is called Conuocation, because we are not borne Christians, as we are borne English men, Italians, French, or of anie other coutrie: but we are called christians of Christ, & we enter into this congregation, by baptisme, which is as the dore of the Church. And to be in the Church, it doth not suffice, to be baptised, but it is needful to beleue, and confesse the holie faith, and law of Christ, as the pastors and preachers of the same Church, do teach vs. Neither doth this suffice, but it is necessarie to obey the chief Bishop of Rome, as Vicare of Christ, to wit, to acknowledge & hold him for chief

Su-

Superior, and Vicar of Christ.

S. If the Church be a cōgregation of men, how do we call those buildings Churches, where masse & other Seruice of God is said?

M. Because the faithful, which are the true Church, are gathered together in those buildings, to practise the exercises of Christians, therefore those buildings are also called Churches: chiefly when they are dedicated, and cōsecrated to the seruice of God. But we in this Article, do not speake of the churches made of stone and wood, but of the liuing Church, which is the faithful baptised people and obedient vnto the vicar of Christ, as hath bene said.

S. why is it said, The Church, and not the Churches seing manie congregations of the faithful are founded in diuers partes of

of the world?

M. Because the Church is but one, though it conteine al the faithful, which are dispersed through the whole world, not only those which are now liuing but also those, which haue bene from the beginning, and shal be vntil the end of the world. And therfore it is not only-called one, but also Catholique, that is to say, vniuersal because it is extended to al places, & to al times.

S. For what reason is the Church called one onlie, if it conteine so great a multitude of men?

M. It is called one onelie, because it hath one onelie head, which is Christ, & his one Vicar in earth the Bishope of Rome; & againe because it liueth by one and the same spirit, and hath one & the same law. As a kingdom is called one, because it hath one onlie

onlie king, and the same lawes, though in that kingdom, there be manie prouincies, and manie more Cities or townes.

S. Wherefore it is said that this Church is holie, seing there are manie wicked men in it?

M. It is called holie for three reasons: first, because the head therof, which is Christ, is most holie: like as one that hath a faire face, is said to be a faire man, though he haue some croked finger, or some blot on his breast or sholders. Secondly, because all faithful people are holie, by faith and profession, for they haue one most true and diuine faith, and make profession of the holie Sacramentes, and of a most iust law, which doth not command anie thing, but that which is good, and forbideth nothing, but that which is euil. Thirdly,

be-

DOCTRINE. 71

because there are alwaies in the Church some assuredly good, not onely, by faith and profession, but by vertues and manners also: whereas among Iewes, Turkes, Heritikes, & such like people, who are out of the Church, none at al can truly be good.

S. What signifieth, the Communion of Sainctes?

M. It signifieth, that the bodie of the holie Church, is in such sort vnited, that of the good of one mēber, al the rest do participat: whereby how manie so euer there be in farre coutries, though we do not knowe them, yet their Masses, diuine officies, other prayers and good workes helpe vs also. And this Communion is not only here vpon earth, but our Masses, prayers, & other good workes, helpe those that be in purgatorie: And the pray-

ers

*1st. 118.
v. 63.
Rom. 12*

ers of such, as are in heauen hel-
vs, and the soules also in purga-
torie,

S. If this be so, it nedeth not to
pray for anie in particular, nor to
procure Masse to be said for this
or for that soule in purgatorie,
seing al good is common.

M. It is not so: Because Masse,
prayers, & other good workes,
though they be in some sort cō-
mon vnto al, yet they help more
such as they are done for in par-
ticular, then others.

S. what shal we say of such as are
excommunicated, do they also
participat of the good workes of
the faithful, or no?

M. For this they are called
excommunicated, because they
haue not the communion of the
Saints, for they are like bowes,
cut from the tree, or like mem-
bers separated from the bodie,
which

DOCTRINE. 73

which do not enioy the good humors , that are spred amongst the other bowes , and vnited members . And by this you may geather , what account is to be made of excommunication; seing *S. Cip. de unit Ecclē.* he can not haue God for his Father , that hath not the Church for his Mother.

S. Are then the excommunicated out of the Church , as the Iewes, and other Infidels be?

M. So it is : but there it this difference, that the Iewes, & Turkes are out of the Church , because they neuer entered in , being neuer baptised ; the Heritikes, *Hiero. in ca. 3. ad Tit.* which are baptised , and haue lost their faith , are out, because they are gone forth, & fled away of them selues, and therefore the Church enforceth them , by diuerse punishments, to returne vnto the holie faith ; As when

D a shepe

a shepe flieth from the fold, the shepheard forceth him with his staffe to returne. But other excommunicated which haue baptisme, and faith, and did enter in and not goe out of them selues, are driue out by force. As when the shepheard driueth forth an infected shepe and leaueth the same a pray for the wolfe. Yet true it is, that the Church driueth not out the excommunicated, to the end they should euer remaine out, but to the end they should repent of their disobedience, and demand to returne, being humbled, and so be receiued againe, into the bosome of their mother, & to the communion of Sainctes.

Of the tenth article.

Scholar.

VV H A T is signified, by the remission of sinnes?

DOCTRINE. 75

nes? which is the tenth article.

M. This is the first of those three principal benefites, which are found in the Church. For which it is needful to know, that al men are borne sinners, and enimies to God, and after increasing, they passe from euil to worse, vntil by the grace of God, their sinnes be remitted, and so become his freinds, and children. This grace which is so great, is not found other where, then in the Holie Church. In which are the holie Sacramēts, & namely Baptisme, and Penance. Which as heauenlie medicins, cure men of al spiritual diseases, which are sinnes.

*Ephe. 5.
Tit. 3.*

S. I pray you declare vnto me, a litle better, how great this benefite is, of remission of sinnes?

M. In the world is not found, a greater euil then sinne is: not on-ly for that al euills in this life,

D 2 and

and in the life to come, do spring from it; but also, for that sinne is the cause, that man becommeth an enimie to God. And what can be said worse, then to be enimie vnto him, who can do al that he wil, and none can resist him: and who can defend him, with whom God is angrie? And contrariwise, in this life a greater good cannot be found, then to be in grace: for who can hurt him, whom God defendeth, al things being in the hands of God? Briefely you know, that amongst corporal thinges life is most esteemed, because it is the fundation of al other good things: and death is most abhorred because it is contrarie vnto life. So then seing sinne is the spiritual death of the soule, and the remission of sinne, is the life of the same soule: you may easely consider, how great
a bene-

DOCTRINE. 77

a benefite is receiued, in the Church, seeing in it only, is the remission of finnes.

of the eleuenth article.

Scholar.

VV HAT meaneth, the resurrection of the flesh? which is the eleuenth article.

M. This is the second principal benefite of the Holie Church: to wit, that in the last day, al those, whose finnes shalbe remitted, shal returne to life.

S. And others, which are out of the Church, or haue not had remissio of their finnes, shal not they returne also to life againe?

M. Touching natural life, al shal returne to liue, as the good, so the bad: but because the resurrection of the badde, shal be for their perpetual torment, and not for anie good to them; therefore

*1 Cor. 15.
S. Am-
brof.
de fide.
resur.
Iob. 19.*

D 3 that

that life of theirs is called rather a death, then a true life; and so the true resurrection, to wit, vnto life, worthie to be desired, shal not be of anie, but of the good, which shal be found without sinne.

S. I would know, if the same bodies, which we now haue, shal rise, or others like them?

M. There is no doubt, but the same bodies shal rise, because otherwise, it should not be a true resurrection, if the same should not rise, which is fallen, and that same returne to liue, which is dead. And againe, the resurrection is to the end, that the bodie be partaker of the reward, or punishment, as it hath bene partaker of the good workes, or the sinnes: and there must be the same bodie, because an other bodie, should not merite either punishment.

nishment or reward.

S. How is it possible, that bodie should returne to liue, which hath bene burned, and the ashes scattered with the wind, and cast into riuers?

M. Yes, for God can do that which semeth to vs impossible. *S. Aug. li. 22. de ciu. ca. 20.* And therfore it is said, in the beginning of the Crede, that God is omnipotent. And if you consider, that God hath made the heauen, and the earth of nothing, it wil not seme hard vnto you to beleue; that he can bring againe to the former state, that which is turned into ashes.

S. I would know whether men shal returne to be men, and wemen to be wemen, or rather al to one manner?

M. It is necessarie to beleue, that the men shalbe men, & the wemen shalbe wemen: because

otherwise they should not be the same bodies, that they were before, and as I haue already told you, they are to be the same, albeit in the life to come, there shal not be be anie more bringing forth of children, nor husbands, nor wiues, yet there shal be diuersitie of men & women, to the end, that euerie one enioy, the reward of their proper vertues, which they haue exercised in their owne sexe, and as it shalbe a goodlie sight, to behold the glorie of Martyres, and of Cōfessors; so shal it be to behold the glorie of the virgines, and aboue al the mother of our Lord. S. I pray you tel me, in what age. & stature, we shal rise, seing that some do die childré, some young men, others old?

Ephc. 4 M. Al shal rise in that stature,
Aug. and in that state, which they
had,

DOCTRINE. 81

had, or were to haue, at the age *li. 22.*
of thirtie three yeares, in the *de ciui.*
which our Lord rose. So that the *ca 15.*
children shal rise, so great as
they should haue bene, if they
had arriued, vnto thirtie three
yeares, and the old men shal rise
in that flowre of age, which
they had, when they were thir-
tie and three yeares old. And if
anie in this life, haue bene blind,
crooked, a dwarfe, or had anie
other deformitie, he shal rise
whole, sownd, & with al perfe-
ction, because the workes of *Deut.*
God are perfect. And so in *32.*
the resurrection, which shalbe
his proper worke, he wil cor-
rect the errors, and defectes of
nature.

of the twelfth Article.

Scholar.

VV HAT signifieth, Life
euerlasting? which is
D s the

the last article.

M. It signifieth a complete felicitie, of the soule and of the bodie. And this is the chiefe good, and last end, which we gaine by being in the Church.

S. Tel me I beseech you in particular, what goodnes shal there be in life euerlasting?

M. I wil teach you this mysterie, by a similitude of the things in this world. You know that here in earth, we desire a bodie, that is sound, comlie, nimble, and strong: a soule that is wise, prudent, and learned, touching the vnderstanding: and ful of al vertues touching the wil: and besids these, we desire exterior goods, to wit, riches, honors, powre, and pleasures. Euen so in eternal life, the bodie for health shal haue immortalitie, with impassibilitie, that is to say, that nothing

*1. Cor.
15.*

DOCTRINE.

83

thing can harme it : for bewtie
it shal haue clerenes , to wit , it
shal shine, as the sunne: for nim-
blenes it shal haue agilitie , that
in one moment, it shal be able to
moue from one side of the world
to the other, & from the earth to
heauen , without anie labour :
for strength it shal haue such
force, that without eating, drin-
king , sleeping, or other rest, it
shal be able to serue the spirit , in
al things that shal be necessariē,
neither shal it haue feare of anie
thing . Touching the soule , the
vnderstāding shal be ful of know-
ledge, for it shal behold the cause
of al things, which is God . The
wil shal be ful of so much good-
nes, and charitie , that it can not
commit anie venial sinne . The
riches shal be to want nothing,
hauing al things in God . Their
honour , to be the children of
God,

Luc. 20. God, equal to Angels, for they

Apo. 5. shal be Kinges, and spiritual

Es. 20. Priestes for euer. Their powre agreeable: for together with God,

they shal be Lordes of the whole world, and be able to do al that

they shal haue wil to do: for that they shal alwayes be confor-

mable to the wil of God, which nothing can resist. Finally their

delight shal be vnspeakable, because al their powers, as wel of

S. Aug.
li. 22.

de ciuit.

ca. 30. the soule as of the bodie, shal be ioyned vnto their proper objects.

Wherof wil arise a ful contentment, a most perfect peace neuer proued before, a perpetual gladnes, ioy, and exultation.

S. If euerie one shal haue al these things, and euerie one shal be contented in one maner, then shal not one be more blessed in heauen then an other.

S. Aug.

bidem.

M. Yes assuredly. For he who hath

DOCTRINE. 85

hath merited more in this life, shal haue greater reward, & shal be more happie. Yet for al that, there shal be no enuie, nor anie discontentment: because ech one shal be filled, according to their capacitie: and those which haue merited more, shal be more capable, and so shal haue more glorie. As for example: If a Father hauing manie children, one greater then an other, according to their age, should make to euerie one of them, a garmēt of cloth of gold, proportionable vnto euerie ones stature, there is no doubt but that the greatest should haue the biggest garment, and of greatest valew, and yet euerie one would remaine contented: neither would he that were lesse, desire the garment of him that were greater, because it would not be so fit for him.

S.

S. What is the cause that this beatitude of heauen, is called life euerlasting? shal not the dāned liue also for euer in hel?

M. Life properly is said to be in those things, which moue of them selues. Wherupon in a certaine maner, the water of a fountaine is called, liue water, because it moueth: and water of pooles is called dead, because it standeth stil. So the blessed in heauen, are said to haue eternal life, forthat they can worke al that they wil, with al their inward, and outward powers, without anie impedimēt. And they do always woorke, & exercise them selues as they most desire. But the damned in hel, notwithstanding they liue (for they shal neuer be consumed) yet they are said to haue eternal death, because they are stil tied vnto the fire, & tormēts,
&

DOCTRINE. 87

& are enforced euer to suffer, that which they would not: neither can they do anie thing, that they would. So that the blessed in heauen enioy al good, without anie mixture of euil: and the damned in hel, do suffer al euil, not being able to fulfil anie of their desires.

S. What meaneth Amē? which is put to the end of the Crede.

M. It meaneth, so is the truth, to wit, al that which hath bene said, is true and certaine.

The declaration of our Lords prayer.

C H A P. 4.

Scholar.

I Haue learned through the grace of God, what I am to beleue: I desire that you now teach me, what I am to hope for, and desire, and what meanes I may haue to obtaine it.

M. Al that you now demand, is
con-

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conteyned in our Lords prayer,
which we cal the Pater noster:
For in this prayer is declared,
what thing is to be desired, and
of whom we are to demand it,
and the selfe same prayer, is the
meanes to obtaine it.

S. Which is our Lords prayer?

M. It is this. Our father which
art in heauen, &c.

S. For what cause do you pre-
ferre the Pater noster, before al
other prayers?

M. First, because it is the most
excellent of al, being made by
Christ him selfe, who is the su-
preme wisdom. Secondly, be-
cause this prayer is shortest, & so
is easie to be lerned and kept in
memorie, & withal ful of sub-
stance, conteyning al that we
ought to demãd of God. Thirdly,
because it is most profitable, and
effectual, being made by him,
who

*S. Aug.
ep. 121.
c. 12.*

DOCTRINE. 89

who is both our Iudge and our
Aduocat: & therefore knoweth
better then anie other, how we
ought to demand, that we may
obtaine. Fourthly it is the most
necessarie of al others in regard
that al Christians are bound to
knowe it, and to repete it euerie
day, and therefore it is called the
daylie prayer, that is to say, a
prayer to be said euerie day.

Con.

Tol. 4

can. 2.

Con.

Remen

can. 2.

S. Cyp.

ser. 6.

S. Aug.

Ench.

71.

S. Declare then (I pray you)
those first wordes: Our Father,
which art in heauen.

M. These few words are, as it
were, a litle preface, or a prepara-
tion to the prayer. For in saing,
that God is our Father, we take
corage & confidēce, to pray vnto
him: in saing he is in heauen,
we remember our selues, that
we ought to goe vnto him, with
great feare, & humilitie, seing he
is not an earthlie father, but an
hea-

heauenlic. Againe, in saing he is a Father, we consider that he is willing to pleasure vs, in that we demand: in saing he is in heauen, as Lord, and maister of the world, we vnderstand that he can do so much as he wil. Finally, in saing he is a Father, we remember that we are children of God, & heyres of heauen: in saing he is in heauen, and considering that we are on earth, we remember that we haue not the possession of our inheritance, but that we are pilgremes and trauelers, in a land of our enemies, & therefore stand in great nede of his help.

s. Cip. S. Declare (if you please) vnto
ser. C. me al the wordes in particular.
S. Aug. li. 2. de M. The word Father, albeit it
ser. in monte belongeth to God, as he is Father
c. 8. of al things, by creation, yet in
 this prayer, it is vnderstood of
 God,

DOCTRINE. 91

God, as he is the Father of good Christians, by adoption. It is true also that sinners may say vnto God, Our father who desire to be cōuerted to him and to become his childrē. And onlie those cannot truely say, the Pater noster, who neither are, nor desire to be the children of God, not thinke-
ing at al of amēding them selues.

S. Greg. Niss. de orat. Dom. orat. 2. S. Hieron. ep. ad Damas. de filio pro digo.

S. Wherefore is it said, Our Father, and not my Father?

M. It is said, Our Father, to the end we may vnderstand, that we are al brethren, and as brethren ought to loue, and be vnited together, being the children of one

S. Cip. ser. 6.

& the same Father. It is also said Our Father, to teach vs, that a common prayer is better then, a priuat, and more profitable also vnto him that doth pray: for that whiles each one saith: Our Father, euerie one prayeth for al,

S. Am. li. 1. de ep. ad Cor. c. 9.

and

and al pray for euerie one.

S. Greg. S. V Wherefore is it said, which
Niss. de art in heauen? is not God in al
orat. places?

Dom.

Chrys. M. God is said to dwel in heauē,
in c. 9. not for that he is not in al places:

Mat. S. but becauſe heauen is the moſt

Aug. li. noble part of the world, and in

2. de it doth appeare the greatnes,

ser. in mon. S. powre, and wiſdome of God.

Cir. cat. Finally in it, God vouchſafeth to

3. My- be ſene face to face, of the An-
ſia. gels, and bleſſed men. It may be

alſo ſaid, that God is in heauen,

becauſe he dwelleth in a particu-

lar manner, in the Angels, and

in holie men, who are ſpiritual

heauens:

S. Let vs now come vnto the

fiſt petition, what meaneth: Ha-

lowed be thy name?

M. Name in this place, ſignifieth

fame and renowne, as when we

ſay that one hath a great name,

be-

DOCTRINE. 93

because he is knowne of manie.
 Or that he hath a good name, or
 an euil name; because he hath a
 good fame, or an euil fame, being
 knowne of manie & cōmended
 for good, or discommended for
 bad. † wherefore to sanctifie the
 name of God, is nothing els, then
 to publish through the world the
 knowledge of God, and to con-
 serue it pure and holie in the har-
 tes and mouthes of men, as in it
 selfe it is. And because there are
 in the world manie Infidels,
 who know not God, and manie
 euil Chistians, that blasphem &
 curse him, therefore those that
 are the children of God, & haue
 zeale of the honour of their fa-
 ther, do pray with great desire,
 that his name may be sanctified,
 that is, that it be through the
 whole world knowen, adored,
 confessed, praised and blessed, as

is

*S. Aug.
 li. 2. de
 ser. in
 monte.
 Cassian
 coll. 9.
 S. Ber-
 nard.
 ser. 6.
 de qua-
 drag.*

is conuenient.

S. Seing we desire , that God be knowen , and praised of men , were it not better to demand it of men, then of God?

M. Man is not able of him self, neither to knowe , nor to praise God. And therefore we demand of God , that he wil worke with his grace in that maner , that the Infidels , and other sinners may be conuerted, & being conuerted , beginne to know and praise his holie name.

S. wherfore is the prayer begone with demanding , that the name of God be sanctified?

M. we are bond to loue God aboue al thinges , and more then our selues ; and therefore our first, and most frequent desire , ought to be of the glorie of God , and for this cause were we created , and endued with reason , to the
end

DOCTRINE. 95

end we may know , and praise
God : wherein also doth consist
our chiefeſt good , as we ſhal ſay
hereafter.

S. Declare vnto me now the ſe-
cond petition : Thy kingdome
come.

M. In this petition , in ſit place
we demand our owne ſaluation,
after that in the firſt we deman-
ded the glorie of God?

S. what is to be vnderſtood , by
the kingdome of God?

M. The kingdom of God may be
vnderſtood three maner of waies.
For we finde a kingdom of na-
ture , a kingdom of grace , and a
kingdom of glorie. The kingdom
of nature is that , wherewith
God gouerneth al the creatures ,
as abſolute Lord of al things. For
albeit peruerſe men do euil , and
oſerue not the law of God , yet
God doth raigne ouer them , for
that

that when it pleaseth him he hindereth their disignmentes . And though he permit them sometimes to haue their desires, afterwards he punisheth them seuerly : and there is none that can resist his wil , nor that can do otherwise , then he ordaineth or permitteth. The kingdome of grace is that , wherwith God gouerneth and rulerh the soules , and hartes of good Christians , geuing them spirite , and grace, to serue him willingly , and to seeke his glorie , aboue al things. The kingdom of glorie shal be in the other life , after the day of iudgemēt: for that then , God wil raigne with al the Sainctes , ouer al things created , without anie resistance . For then al the force of the diuels shal be taken away, and also of al peruerse men, who shal be shut vp in the eternal prison

son of hel. In that time shal death also be extinguished, and corruption, withal the tentations of the world & of the flesh; which now trouble the seruantes of God. So, that shal be a quiet and peaceable kingdom, with secure possession of perfect and eternal felicitie.

S. which of these three kingdomes is spoken of, in this petitiō?

M. Not of the first: for that is not to come, but is now come.

Neither of the second, for that is spoken of in the first petition, & is in a great part already come.

But here is spoken of the third, which is to come, & is expected with great desire, of al those that know the miserie of this life.

And so in this petition we demand our chiefe good, and the perfect glorie of both soule and bodie.

S. If the kingdom of God (which

Tert.li.

de ora.

Cip.ser.

6.Cyrl.

Car. 5.

Mystra.

Chryst.

in ca 6.

Mat.

Aug.li.

2. de

ser. in

monte.

Hiero.

in 6.

Mat.

Cassia.

colla. 2.

we desire may come quickly)
shal begin after the day of Iudgement , then we desire & demand
that this world should spedely
end, and that the day of Iudgement
should come shortly.

M. So it is: for though the louers
of the world, can haue no worse
newes , then to heare the day of
Iudgement named : yet the citi-
zens of heauen, who liue now as
pilgrimes , & banished men here
below in earth , haue no other
greater desire. VWherevpon S.
Augustin saith, that like as befo-
re Christ came into the world, al
the desires of the Saints of the
ancient law , were directed to
the first comming of Christ : so
now al the desires of holie men
of the new law , are directed
to the second comming of the
same Christ, which wil bring vs
perfect beatitude.

*Conc.
20. in
Psal.
118. v.*

S. Let

DOCTRINE. 99

S. Let vs passe vnto the third petition. VVhat do those wordes signifie : Thy wil be done, in earth, as it is in heauen ?

M. In these wordes is demanded grace, to obserue wel the law of God. For that the eternal life, which is the end of man being demāded in the second petition, it was conuenient, that the principal meanes to arriue vnto that end should be demanded next after. And this principal meanes is the obseruing of the cōmaundementes of God, as our Lord *Mat. 19* hath said : if thou wilt enter into eternal life : kepe the commandments. And for so much as we are not able of our selues, to kepe al the commandements in such sorte as we ought, therefore we demand of God, that his wil be done by vs : that is, that he geue vs grace to fulfil his wil, in obey-

100 CHRISTIAN

ing wholly, and in al thinges his holie commandements.

S. I desire to know, whether that besides the fulfilling the wil of God, in obseruing the cōmandements, we are bound also to conforme our willes with Gods wil, when he sendeth vs tribulations?

*Cip. ser.
de mor-
talita.
Aug.
ser. 107.
de tem.*

M. we are bound at the least, not to murmure, nor to grudge at the prouidence of God: because al that he sendeth or permitteth, he doth it to a good end: to wit, to geue vs occasion of greater merite, if we be good: or els to purge vs if we be bad?

S. To what purpose is added: In earth as it is in heauen?

*s. Ciril.
Cate. 5.
Chryst.
in c. 6.
Mat.
E. alij.*

M. To teach vs, that we ought to endeavour to obey God, and to obserue his holie commandements, with that perfection, promptnes and gladnes, with which

DOCTRINE. 101

which the Angels do obey in
 heauen: who neuer committed
 anie litle default in obseruing al
 the commandements of God. It
 may be also said, that we desire,
 and demand, that sinners, signi-
 fied by the earth, may obey God: *S. Cyp. serm. 6.*
 as the Sainctes do obey him, *S. Aug. lib. 2. de serm. in mont.*
 who are signified by heauen. Or
 els that the whole Church, sig-
 nified by the earth, may intyrelly
 obey God, as Christ, who is sig-
 nified by heauen, obeyd him. *c. 11.*

S. Let vs come vnto the fourth
 petition: what meaneth, Geue
 vs this day our daylie bread?

M. VVith great reason, bread is
 demanded that mainteineth life,
 after that grace hath bene demā-
 ded, which is life it selfe. For
 that the first thing, that anie one
 beginning to liue desireth, is
 foode, where with life is main-
 tained. But you haue to vnder-

E 3 stand,

stand, that in this prayer, spiritual bread is principally demanded, which is the meate of the soule: and secondarily corporal bread, which is the foode for the bodie. And by spiritual bread, is vnderstood the most holie Sacrament of the Altar, that is the Celestial and Diuine bread, which meruelously nourisheth the life of the soule: and likewise, the word of God is vnderstood, which by preaching or reading of spiritual bookes, helpeth no litle to nourish the same life of the soule. Finally is vnderstood, the inspiration of God, prayer, and euerie other thing, which helpeth to maintaine & increase grace in vs, the which (as is said) is the life of the soule. By corporal bread is vnderstood al that is needful vnto vs, to maintaine the life of
the

DOCTRINE. 103

the bodie, which is as an instrument of the soule, to do good workes.

S. VVherfore is it said, that this bread is ours?

M. VVith great Mysterie this bread is called ours, for if we speake of the blessed Sacrament, that is our bread, because for our saluation it was formed by the Holie Ghost, in the wombe of the blessed Virgin, and in a certaine manner, bakte in the ouen of the Holie Crosse, and serued vp, on the table of the Altar, by the hands of priests. And moreover it is ours, because it is the bread proper for the children, & may not be geuen vnto dogges, that is to say, to Infidels, nor to those that are in mortal sinne. If we speake of the doctrine, we cal it our bread, to wit, that which is distributed by the true

*S. Cyp.
serm. 6.*

E 4 prea-

preachers, vnto the children of the Holie Church, and not the strange bread, to wit, that which al Heretikes geue vnto their followers, which is corrupt & pestiferous bread. But if we speake of corporal bread; we desire, that god wil geue vs our owne bread, & not that which belongeth to others, to wit, that he wil help vs in iust and lawfull gaines. And againe, that he blesse our landes, possessions, and al our labours, to the end, that without iniurie and fraude, we may procure our liuing.

S. Wherfore is it said, that this bread is daylie?

M. It is called daylie, that is to saie, bread for euerie daie, for that we desire not superfluous or curious thinges, but simply that which may suffice for the dayes refection: and as wel for the

*Au. for
operis
imper.
in c. 6.
Mat.*

*S. Cyp.
serm. 6.
S. Chri-
stoph. in
cap. 6.
Mat.*

DOCTRINE. 105

the soule, as for the bodie : especially knowing , that we are pilgrimes , and strangers in this life.

S. Wherefore is it said : Geue vnto vs ?

M. Because, albeit we are willing to labour to haue bread , as wel spiritual as corporal , yet we know that our labours should al be vaine , if God concurred not with his grace : as we often see that how much soeuer men labour , to sowe , and reape , yet dearth doth happen for the sinnes of the world. We demand also, that God geue vs our bread, that is to say , that not only he *S. Aug. ser. 135.* helpe vs, to procure and gaine it, but that he also blesse & sanctifie it, when we vse it : that it may do vs good , and be profitable both to soule and bodie.

S. VWherefore is annexed that

E s word,

word, this day ?

S. Cyril. M. The word, this day, signifieth
Cat. 5. the whole time of this temporal
Mystag. life, & so we demand of God,
S. Aug. that during the time of this life
ep. 121. he sustaine vs, with spiritual and
Gal. corporal bread, vntil we arriue
 vnto our heauenlie countrie,
 where we shal haue no more
 nede of sacraments, of preachings,
S. Cyp. nor of corporal foode. It may be.
S. Chry. also said, that we demand of
 God that he geue vs to day this
 bread, because we wil not be
 solicitous for the morrow, not
 knowing whether we shal be li-
Mat. 6. uing to morrow or no. And so
 our Lord hath taught vs, not to
 trouble our selues, with things
 that be not present. So that we
 demad this day, the bread which
 is sufficient for this day : & that
 for the morrow, we shal demand
 to morrow.

S. There

S. There ariseth a new doubt to me, of that which you haue said : for if we ought not to trouble our selues with anie thing, but with that, which is present, they do euil, that make prouision of corne, of wine, and of other necessities, for the whole yeare.

M. Our Lord, when he taught vs, not to trouble our selues with things not present, ment nothing els, but to deliuer vs of superfluous cares, which do greatly hinder prayers, and other things of greater importance, that belong vnto the gaining of eternal life. And therefore when the care for things to come, is not superfluous : but necessarie, as to make such prouision, as you speake of, it is not euil to think of that, which is to come. Yea rather such a thought is not of the morrow, but of this day : for that,

if we should not thinck of it vntil to morrow, we should not haue so fit time.

S. The fifth petition followeth. V What meaneth, And forgeue vs our debts, as we also forgeue our debtors?

M. We haue alredy, in the foure petitiōs that goe before, demanded of God, that he wil geue vs al good things, as wel eternal as temporal: now in the three following we demand, that he wil deliuer vs from al euil past, present, and to come. And so you see it is true which I said before, that in this prayer is contained al that we can desire. We demand then in this petition, that God deliuer vs from euil that is past, to wit, from the sinnes, which we haue committed, for so our Lord declared vnto the holie Apostles, when he taught them
this

Mat. 6.

DOCTRINE. 109

this prayer, that by debtes, they ought to vnderstand sinnes.

S. For what cause are sinnes, called debtes?

M. For three causes. First because euerie man that sinneth, remaineth debter to satisfie God for the iniurie, which he hath done him. Secondly, because he that sinneth, doth transgresse the law of God, & because the same law promiseth reward to al that obserue it, and punishment to him that doth not obserue it, therfore he that obserueth it not, remaineth debter to pay the penaltie. Thirdly, because ech one of vs is bound to cultiuare (or manure) the vinyard of his soule and to yeld to God the fruite of his good workes. Therefore he that doth not good workes, and much more he that doth euil workes, in stid of good, is debter to
God,

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God, who is the true Lord of all vinyards. And because al we do often faile, as wel in doing that we ought not, as in not doing that we ought, therefore it is conueniēt, that often times euerie day, we humbly desire of God that he remit vnto vs our debtes.

S. Wherefore is it added, as we also forgeue our debtors?

M. Here likewise by debtes, are vnderstood the offences & iniuries, which we receiue of our neighbours. And we desire of God, that he wil pardon our offences, as we pardon them, that haue offended vs: for that, like as he who pardoneth the offences receiued of his neighbour, is more disposed to receiue pardon of his offences, cōmitted against God: so contrariwise, he that wil not pardon the iniuries of his neighbour, doth make himselfe

DOCTRINE. III

selfe vnworthie, that God should
 pardon him. Finally, in saying *Greg.*
 that we pardō the iniuries of our *Niss.*
 neighbours, we make knowne, *orat. 5.*
 that mercie doth please vs, and *de orat.*
 that we make account, that to *Dom.*
 pardon is a magnanimous and a
 noble thing. To the end that
 when we demand mercie of
 God, he may not answer vs, how
 wouldest thou, that I should vse
 mercie towards thee, seing thou
 dost hate mercie towards others?
 and how dost thou demand par-
 don of me, seing thou esteimest
 pardoning as an acte of a basse
 minde?

S. Declare then vnto me, I pray
 you, the sixt petition. And leade
 vs not into tentation.

M. In this petition is demanded *S. Cyril.*
 helpe against euil to come : to *Cat. 5.*
 wit, against tentations, which *Amb.*
 are occasions that make vs fal in- *li. 5. de*
Sac. c. 4.

Hilar. to sinne. here you haue to know,
Ecclie. that principally it is demanded,
rom. 26. that God permit vs not to be vā-
Mat. quished & ouercome by tentati-
Aug. ons. And because tentations are
ep. 121. dangerous, & the victorie doubt-
c. 11. ful, † therefore we demand also
† *Greg.* that God permite vs not to be
Niff. tempted, chiefly when he seeth,
orat. 5. that the victorie shal not be ours,
S. Cyp. but the diuels: and of this you are
serm. 6. to draw an excellent lesson, to
S. Chrs. wit, that not only the diuel can
in 6. not ouercome vs, but also, that
Mat. he can not so much as tempt vs,
 if God do not permit him.

S. I do not wel vnderstand that
 speech: Lead vs not into tētation.
 For it may seeme, to haue this
 sense: that God vseth to leade
 men into tentations, and that we
 desire him, not to do it?

M. To bring or leade, into ten-
 tations, whether it be to tempt

DOCTRINE. 113

to euil, or to cause one to fall into sinne, is proper to the diuel, and pertaineth in no respect to God, *Iacob 1.* who greatly hateth sinne. But after the manner of speaking in Holie Scripture, when God is said to induce or leade into temptation, it is nothing els, but to permit, that one be tempted, or ouercome by temptation. So the sense of this petition is no other but, as we haue said, that knowing our owne weakenes and frailtie, and on the other side, the subtiltie and force of the diuel, we desire of God, not only that he wil not permit vs, to be overthrowen by tentations, but also that he permit vs not to be tempted, if he see not, that we shal remaine victorious.

S. The last petition remaineth, But deliuer vs from euil. VVhat euil is spoke of in this petition?

M. This

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M. This last petition doth in part
 confirme the former petitions,
 and partly it addeth some things
 more. And therefore it saith: But
S. Cyp. deliuer vs from euil, that is, I do
serm. 6.
S. Aug. not only demand that thou re-
lib. 2. de mit vnto vs our sinnes past, and
serm. in defend vs from sinnes to come,
mont. but moreouer, that thou deliuer
Beda et vs also from al present euil. And
Ruper. in marke wel, that our Lord with
6. great wisdome teacheth vs, to
Mist. demand to be deliuered from al
 euil & cometh not to particu-
 lars, as to pouertie, sicknes, perse-
 cutions, and the like. For that
 oftentimes it doth seme vnto vs,
 that a thing is good for vs, which
 God doth see is euil. And con-
 trariwise it semeth to vs, that
 a thing is euil, which God seeth
 is good for vs. And therefore ac-
 cording to the instruction of our
 Lord, we demand, that he deliuer

VS

DOCTRINE. 115

vs from al that, which he seeth is
cuil for vs, be it prosperitie, or
aduerfitie.

S. What meaneth Amen?

M. This is an Hebrew word, &
(as I haue already said vnto you)
it signifieth, so be it: or, so it is.
And as in the end of the Crede
Amen signifieth, so it is, and, so
I beleue, in like maner, in the
end of the Pater noster, Amen
signifieth, so be it, so I desire, &
so I pray that it may be done.

The declaration of the Aue Maria.

CHAP. 5.

Scholar.

NOW you haue declared to
me the Pater noster, I de-
sire that you declare also, the
Aue Maria.

M. I wil do it willingly, for I de-
sire that you be most deuout to
our blessed Ladie. The Aue Ma-
ria in our vulgar tongue is this:

Haile

Haile Marie ful of grace, &c.

S. VVhat meaneth it, that to the *Pater noster*, the *Aue Maria* is ioyned, rather then anie other prayer?

M. For so much as we haue no aduocate nor intercessor with Christ, more potēt then his Mother, therefore when we haue said the praier, which Christ hath taught vs, we repaire also to his mother, to the end that she by her intercession, may helpe vs to obtaine, that we haue demāded, in saing the *Pater noster*: like as in this world, when we haue geuen a supplication to the Prince, we recommend the busines vnto the most potent that is in the court.

S. Who cōposed the *Aue Maria*?

M. God himselfe hath composed it. For albeit he taught it not by his owne mouth, yet he taught

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taught it, by the mouth of the Archangel Gabriel, of Sainct Elizabeth, and of the Church. For those wordes, Haile Marie full of grace, our Lord is with thee, blessed art thou among women: were spoken by the Archangel *Luc. 1.* Gabriel, but he spake them, as Gods Embasadour, and so he spake them as from God, & God spake them by the mouth of his Embasadour. Those other wordes: and blessed is the fruit of thy wombe, sainct Elizabeth spake: *Luc. 1.* but she spake them, when she was replenished with the Holie Ghost, as the Euangelist Sainct Luke testifieth. VVherby it appeareth that the Holie Ghost spake them by the mouth of Sainct Elizabeth: Al The rest, Holie Church hath added, which is gouerned, & taught by the same Holie Ghost. So that it may wel be

be said, that after the *Pater noster* which Christ taught vs by his owne mouth, the *Aue Maria* is the most excellent prayer, that can be found: being composed by the same God, & taught vs, by the mouthe of his seruantes.

S. Ler vs come then to the declaration. VVherefore do we say, Haile Marie?

M. This is a salutation, which we geue vnto her, to show that we are freinds, and of acquaintance, and therefore dare come to speake vnto her. and we vse the wordes of the Angel, for that we knowe that she is pleased to heare often, that newes which the Angel brought her, when he spake the same wordes: and she reioyceth also, that we are mindful therof, and that we are gratefull to God for so great a benefit.

S. VVhat

DOCTRINE. 119

S. What meaneth, Ful of grace?

M. The grace of God worketh three principal effects in the soule. It wipeth out the sinnes, which are as spotes that defile the soule: it adorneth the same soule with giftes and vertues: and finally it inhableth to doe meritorious workes, grateful to the diuine Maiestie. Our ladie is ful of grace, because, touching the first effect, she neuer had anie *Car. 4.* spotte of sinne, neither original nor actual: neither mortal, nor venial. Touching the second, she had al the vertues and giftes of the Holie Ghost, in the highest degree. Touching the third, she did workes so grateful vnto God, and so meritorious, that she was worthie to be assumed in bodie and soule aboue al the orders of Angels.

S. It seemeth not that our Ladie
had

had more grace the other saincts. For I haue often heard, that S. Stephen, and other Saincts were ful of grace?

M. How much soeuer it is said of other Saincts, that they were ful of grace, yet our Ladie had most grace of them al: for that she was made by God capable of more grace, then anie other Sainct: as for example if manie vessels one greater then an other were filled with balme, al should be ful, and yet in the greatest should be more balme, then in the others. And the reaso of this is, because God doth make men capable of more or lesse grace, according to the offices which he geueth them. And for so much as the greatest office that hath benne geuen to a meere creature, was to be the Mother of God, therefore our Ladie was made
capa-

DOCTRINE. 121

capable of, and filled with more grace, then anie other meere creature,

S. What meaneth, Our Lord is with thee?

M. This is an other singular praise of the blessed virgin which signifieth to vs, that our Lord hath bene with our Ladie from the begining of her conception, with a perpetual assistance, governing her, directing her, & defending her. And hereof it cometh that she neuer comitted anie sinne, either in thought, in worde, or in dede. Where vpon God hath not only adorned this most holie virgin with al graces, but he would also remaine alwaies with her as guardian of so great a treasure.

*S. Aug.
de nat.
e g. gra.
c. 36.*

S. What meaneth, Blessed art thou among women?

M. This is the third praise,
F which

which is geuen to our B. Ladie, in which is declared, that she is not only ful of al the graces, which can belong to a virgin: but of those also which can belong vnto a wife, and therby doth absolutly surpasse al other women, which haue bene, or shal be. The benediction of a married woman is fecunditie, and this was not wanting to the blessed Virgin, seing she hath brought forth a child, which is more worth then a hundreth thousand children. It may also be said, that she is mother of a very great number of children: for that al good Christians, are brothers to Christ, and consequently are children to our Ladie, not by birth, and nature, in which maner onlie Christ is her child; but by loue, and motherlie affection, which she hath towardes
des

des al. Wherupon she is worthely said to be blessed amongst al womē: because others had either the glorie of virginitie without fecunditie, or the benediction of fecunditie without virginitie: she onlie had ioyntly, by a singuler priuiledge of God, the honour of perfect virginitie, with the benedictiō of the highest & most happie fecunditie.

S. What meaneth, And blessed is the fruit of thy wombe Iesus?

M. This is the fourth praise, which is geuen to our Ladie, that she is not only worthie of honor for that she hath in her selfe: but for that also, which is in the fruit of her wombe. Because the praise of the fruit redoundeth to the tree, & the glorie of the child redoundeth to the mother. And because Iesus is not onlie true man, and blessed amongst men;

Rom. 9.

but is also God, blessed aboue al thinges, as Sain& Paul teacheth vs, therefore his mother is not onlie blessed amongst women, but she is blessed amongst al the creatures, as wel in earth, as in heauen.

S. Declare vnto me I pray you that which remaineth of the Aue Maria.

M. In the wordes folowing, the holie Church repeating the principal praise of our Ladie, which is to be the mother of God, and so shewing that she can obtaine of the same God, what she pleaseth, desireth her to make intercession for vs, who haue great nede therof being sinners, and that she help vs whiles we liue, and in particular, at the point of death, wen we shal be in greatest danger.

S. I would gladly knowe, wherefore

DOCTRINE. 125

fore it ringeth to the Aue Maria, three times in the day, to wit, in the morning, at midday, & in the euening.

M. To the end we may vnderstand, that we haue nede to make recourse oftē to the help of God, and of the Sainctes: being in the midst of enemies visible & invisible. And that we ought not to thinke it sufficient to haue recours to the armour of praier in the beginning of our workes, but that we must do the same in the progresse, and in the end. There is also an other mysterie in this ringing thrise to the Aue Maria. That is, holie Church would haue vs continually to remember the three principal mysteries of our Redemption, the Incarnation, the Passion, and the Resurrection. And therefore willeth that we salute our B. Ladie in the

morning, in memorie of the Resurrection of our Lord: at mid-day, in memorie of the Passion: and at night, in memorie of the Incarnation. Because as we are certaine, that our Lord was nayled on the Crosse at midday, and rose in the morning; so it is probably thought, that the Incarnation was in the night.

*Sapient.
18.*

*The declaration of the tenne
commandements.*

CHAP. 6.

Scholar.

HA V I N G now vnderstood the Crede, and the Pater noster, with the Aue Maria: I desire, that you would declare vnto me the tenne commandements of the law of God: for that this is the third principal part of the Christian doctrin, as you told me in the beginning.

M. You haue reason to desire
to

to learne, and to vnderstand wel the tenne cōmandements of the law of God, because that faith, and hope without charitie, and without obseruing of the lawe, are not sufficient to saluation.

S. VVhat is the cause, that seing in the world, and in the Church there are so manie lawes and cōmaundementes, this law of the ten commaundementes is preferred before al the rest?

M. Manie reasōs may be alleged, cōcerning the excellencie of this law. First, for that this law was made by God, and written by himself, first of al in the hartes of *Exod.* men, and afterwards in two ^{31.} tables of stone. Secondly, be- ^{33.} cause this is the most ancient law of al others, and as the fountaine of al the rest. Thirdly because this is the most vniuersal law that is to be found: for it bindeth

not only Christians, but Iewes also and Gentiles as wel men as women as wel rich as poore, as wel princes as priuat men, as wel the lerned as the ignorāt. Fourthly because this law is immutable and cannot be taken away, nor dispensed with al by anie. Fifthly, because it is necessarie to euerie one to saluation, as our Lord hath often taught vs, in his holie Gospel. Lastly, because it was promulgat with greatest solemnitie in mount Sinay, with sound of Angelical trúpets, with great thunder, and lightning from heauen, in the presence of al the people of God.

S. Before you come to the declaration of the commaundementes in particular; it would be gratful to me to vnderstand briefly the summe, and order of them?

M. The end of al the cōmandemen-

8. Tho.

1. 2. q.

100. A.

8.

Mat.

19.

Exod.

20.

Rom.

13.

DOCTRINE. 129

mentes is the loue of God, and *1. Tim.*
of our neighbour : for they al^l
teach vs, not to offend God, nor
our neighbour: and for this cause
they are diuided into two partes
and were written (as I haue
already said) in two tables of
stone. The first part contayneth
three commandementes, which
instruct vs of the bond we haue
to God. The second containeth
seauen other precepts, which
teach vs the bond, we haue to
our neighbour. But you must
know, that albeit in one table
there were no more then three
precepts, and in the other seauen:
yet the two tables were equal,
and both ful written : for the
three first were written with
more wordes, and the other sea-
uen with fewer: and so the sea-
uen shorter precepts were equal
touching the writing vnto the

Clem.

Alex.

Scrom.

6,

Aug.

9. 71.

in Exo.

8. cp.

119. c.

11.

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three longer.

S. Wherefore are the command-
mentes of the first table three?

M. Because they teach vs to loue
God, with hart, with tongue,
and with worke.

S. VVhy are the cōmandementes
of the second table seauen?

M. Because, one teacheth vs to
do good to our neighbour, the
other six teach vs to do him no
euil. First in his person, after in
his honour, lastly in his goodes.
And that neither in thought,
worde, nor dede.

S. Let vs now come vnto the
commandementes them selues.
And first shew me the wordes
wherwith they were written by
God in those tables.

M. The wordes are these: I
am the Lord thy God, which
Exod.
20. 2. brought thee forth, out of the
Deut. 5. land of Egypt, from the house of
serui-

seruitude.

1. Thou shalt not haue strange Gods in my sight.
2. Thou shalt not take the name of the Lord thy god in vaine.
3. Remember that thou sanctifie the Sabaoth day.
4. Honour thy father, and thy mother.
5. Thou shalt not murder.
6. Thou shalt not commit adulterie.
7. Thou shalt not steale.
8. Thou shalt not beare false witness against thy neighbour.
9. Thou shalt not desire thy neighbours wife.
10. Thou shalt not couet thy neighbours goods.

S. VVhat meane those wordes which goe before the commaundementes?

M. In those wordes are yelded foure reasons, to shew that god

can geue a law, and that we are bound to obserue it. The first reason is in the word, I am the Lord, because God being our chief and highest Lord, who hath created vs of nothing, he may doubtles geue vs a law, as to his proper seruants. The second is in that word, God, because that word signifieth that our Lord is not only Lord (or Maister) but he is also supreme Iugde, and gouernour, and as such a one can geue a law, and punish those that obserue it not. The third is in that word, thyne, because besides the bond which we haue to obey God, as seruants their maister, & as subiects their Prince; we haue an other bond, by reason of the packt which God doth make with vs, and we with him, in holie Baptisme. For ther in God taketh vs for his owne adopted
chil-

DOCTRINE. 133

children, and we take him for our proper Father: as God also taketh al the faithful for his particular people, and the faithful take God, for their owne proper God, & Lord. The fourth is in those wordes, which brought thee forth, out of the land of Egypt, out of the house of seruitude; for that besides so manie other bonds, there is this of gratitude: for that God hath deliuered vs from the seruitude of the diuel, and of sinne, which was signified by that seruitude of Egypt, and of Pharao, from the which the same God deliuered the people of the Iewes.

S. Declare vnto me now the first commandement.

M. The first commaundement containeth three partes. The first is, that we ought to haue God for God. The second, that we
must

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must not take anie other thing for god. The third, that we must not make Idoles, to wit statues or images, taking them for gods, and that we must not adore the same Idoles.

S. Declare vnto me the first part.

M. God wil be taken for that which he is, to wit, for true god, which is done by exercising foure vertues towards his diuine Maiestie, to wit, Faith, Hope, Charitie, and Religion. He that beleueth in god, taketh god for god: because he taketh him for the chiefe veritie: and in this the Heretikes do sinne for they do not beleue in him. He that hopeth in god, taketh God for god, for that he holdeth him for most faithful, most pitiful, and also most potent, confidently considering that he can, and wil help him in al his necessities. And

in

DOCTRINE. 135

in this point those do sinne, that despaire of the mercie of god, or do trust more in men, then in God, or so much in men as in god. He that loueth God aboue al things, taketh god for god, for that he taketh him for the chief goodnes: and in this point those do sinne, that loue anie creature what soeuer more then god, or equal with god. And much more do they sinne, that hate God. Finally, who soeuer adoreth God with greatest reuerence, as the vertue of Religion teacheth vs, taketh God for God: for he taketh him for the first beginning & author of al things: & in this point they offend, that beare smal respect to god, and to things consecrated vnto him, as Chuches, halowed vessels, Priestes, and the like, and those also that honoure men equally
with

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with God, or more then God.

S. Declare I pray you the second part of this commandement.

M. In the second part God wil-
leth and commandeth, that we
take no created thing for God.

And in this the Gētiles offended
in old time, who not knowing
the true God, did take, and adore
for God diuers creatures, as the
sunne, the moone, or some dead
men. In the same Inchanters, &
witches offend, and al force-
rers, negromancers, and sooth-
sayers, who geue to the diuel of
hel, that honour which is due
only to God, and some of them
take him and adore him for their
God, and think by his meanes to
foretel thinges to come, or to
finde treasures, or to attaine vn-
to other their dishonest desires.
For the diuel being deadlie eni-
mie to al makeinde, deceiueth
often .

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often this poore sort of people,
and with vaine hopes causeth
them to commit manie sinnes,
and in the end to lose their sou-
les, and manie times their bodies
also.

S. Declare to me the third part.

M. In the third part, God doth
command, that not only we take
not the things created by him for
God, as hath bene said, but that
much lesse we make to our selues
anie thing, to take it and adore it
for God. wherein the Gētiles of-
fended, who were so blind, that
they made Idols, to wit, statues
of gold, or of siluer or of woode,
or of stone & made it be thought
that they were Gods. Chiefly
because the diuels some times
entered into them, and caused
them to speake, or to moue them
selues, & so they sacrificed vnto
them, and adored them. And be-
cause

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cause the holie Martyrs, would not in aniewise, do the same; they put them to death, with most cruel torments.

S. Is there anie thing els in this commandement?

M. There is annexed by God a terrible threatening, to those that do contraire to this commandement, and a great promise, to those that obserue it. For after the geuing of the commandement, God spake those wordes, I am a ielous God, who punish not only those, that loue me not, but their posteritie also, vnto the fourth generation: & shew mercie to those that loue me, vnto a thousand generations. Where marke wel, that our Lord saith that he is a ieaulouse God, to the end we may vnderstand, that he can pnnish most greuously, because he is God; and that he wil
punish

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punish most greuously, because he is iealous of his honour, and of iustice, and of right: & therefore can not beare with impie-
rie, and iniquitie. Which is aga-
inst those that sinne continually,
& yet liue merily, as if God had
no care therof. But by this you
see God hath care, and wil shew
it, when time is.

S. What meane it, that God
punisheth such as do euil, vnto
the fourth generation: & geueth
reward vnto those that do wel
vnto a thousand generations?

M. God punisheth vnto the
fourth generation, for that for
the most part, a man doth not
liue longer, then to see the chil-
dren of his nephewes, or at the
most the nephewes to his nephe-
wes: and he wil not punish o-
thers of his posteritie, then the
sinner him self may see. But in
doing

doing wel, God extendeth him selfe not only vnto the fourth generation, but vnto a thousand, if there were so manie. For that our Lord is more inclined to reward then to punish; because, that he rewardeth is of his owne goodnes, and therefore he doth it very willingly: but that he punisheth anie, it cometh of our sinne & therfore he doth it as it were, perforce, to wit, vrged by our peruersnes.

S. wherfore is this threat, and this promise ioyned to the first commandement only?

M. Because this is the principal commandement, and of more importance then the rest. Againe for that it is the first, and so being spoken of the first, it may be vnderstood also of the rest.

S. I desire to know, how the honour which we geue to Saintes,

DOCTRINE. 141

tes, & their Reliques & Images, is not against this commandment. For it seemeth that we adore al these thinges, seing we kneele vnto them and pray vnto them as we do vnto God.

M. The holie Church is the *Ephes.* spouse of God, & hath the Holie *1. Tim.* Ghost for her maister. And therefore there is no danger, that she should be deceiued, or that she should do, or teach others to do anie thing, that were against the commandements of God. And to comme to the particular, we do honour & cal vpon Sainctes, as freindes of God, who can help *S. Aug.* vs with their merites, and pray- *1. 20.* ers before him: but we do not take thē for Gods, neither adore thē as God: neither importeth it that we kneele, because this reuerēce is not proper to God alone: but is done also vnto creatures of high

*Like-
wise
childre
to their
parents
& sub
jects to
their
Prince.*

heigh dignitie, as to the Pope: & in manie places religious persons kneele vnto their Superiours. So that it is no maruel if that be done vnto sainctes, who raigne with Christ in heauen, which is done vnto some men in earth.

S. But what shal we say of the Reliques of Sainctes, which vnderstand nothing: and yet we knle & pray vnto them?

M. VVe do not pray to the Reliques, which we know wel do not vnderstand: but we honour the holie Reliques, as those which haue bene the instruments of the holie soules, to do manie good workes, and shal againe in their times be liuing bodies, and are to vs in the meane time deare pledges of the loue, which the Sainctes, did, and do beare vnto

*S. Amb
li. de* vs. And therfore we do pray, before the same Reliques vnto the
Sain-

DOCTRINE. 143

Sainctes, desiring them by these deare pledges, which we kepe of them, that they remember to help vs, as we remember to honour them.

*viduit
S. Ieron
cont
vigi-
lans.*

S. The same perhaps may be said of Images.

M. So it is, for the Images of our Lord, of our Ladie, & other Sainctes, are not takē by vs for Gods:

*Conc.
Nic. 2.*

and therefore they can not be called Idols, as those were of the

*S. Damas-
c.*

Gentiles: but they are holden for Images, which make vs to reme-

*in orat
de Ima*

ber our Lord, our Ladie, & other Sainctes: & so they serue such as can not read, in place of bookes.

*S. Greg.
ep. ad
Seren.*

For that by Images they learne manie mysteries of our holie faith: and the life, and death of manie Sainctes. And the honour we do vnto them, we do it not because they are figures of paper, or of metal, or because they are wel

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*Contr.
Triden.
ses. 25.*

wel colored, and wel made : but because they represent vnto vs our Lord, our Ladie, or other Sainctes : and for that we know, that the Images do not liue, nor haue sense, being made by the hands of men : we do not demãd anie thing of them : but we pray before them, vnto those whom they represent vnto vs, to wit, our Lord, our Ladie, or other Sainctes. S. If Reliques, and Images do not vnderstand : how then do they worke so manie miracles to such as do recommend them selues vnto them?

M. God worketh al the miracles : but he worketh them often by the intercession of Sainctes, and chiefly of our blessed Ladie : & often times he doth them vnto those, who pray vnto the Sainctes before their Reliques or Images, and some times he vseth
the

DOCTRINE. 145

the Reliques & Images, as instruments of such miracles, to shew vnto vs, that our deuotion towards the Saints, & towards their Reliques, & Images, doth please him.

S. VVhen therfore it is said, that one is recommended to such Reliques, or such Images, and hath receiued grace, it is to be vnderstood, that he is recommended to that Saint, to whom those Reliques or Images pertain: and that God, by the intercession of that Saint, and by the meanes of those Reliques or Images, hath done him that grace.

M. So it is: and I am glad, that you haue wel vnderstood, al that I haue said vnto you.

S. I would lastly know for what cause, God the Father is painted like an old man, and the Holie Ghost like a doue, and the Angels

G like

like yong men with winges,
 seing God, & the Angels are spi-
 rites, & haue no corporal figure,
 which can be drawen by pain-
 ters, as pictures of men may be.
 M. VVhen God the Father is
 painted in forme of an old man,
 and the Holie ghost in forme of
 a doue, and the Angels in forme
 of yong men, that which they are
 in themselves is not painted: be-
 cause as you haue said, they are
 spirites without bodies, but that
 forme is painted, in which they
 haue somtimes appeared. And so

Dan. 7.

S. Tho.

in 4

d. st.

48. 9.

S. a. 2.

Iohn. 1.

Gen.

18. 8.

19.

Tob. 5.

8. 12.

God the Father is painted like an
 old man, because he appeared in
 that forme in a vision to Daniel
 the prophet. And the Holie
 Ghost is painted in forme of a
 doue, because in that forme he
 appeared vpon Christ, when he
 was baptised by Sainct Iohn
 Baptist. And the Angels are pain-

ted

ted in forme of yong men, for that they haue somtimes so appeared. Moreouer you are to know, that manie thinges are painted, to make vs vnderstand, not what they are in themselves, but what properties they haue, or what effectes they vse to worke. So faith is painted like a woman, with a chalice in her hand, and charitie with manie litle children about her, and yet you know wel, that faith and charitie are not women but vertues. So it may be said, that God the Father is painted in forme of an old man, to make vs vnderstand, that he is most ancient, to wit, eternal, and before al created things. And the Holie Ghost is painted in likenes of a doue, to signifie the giftes of innocencie, puritie, and sanctitie, which the Holie ghost worketh in vs. And

the Angels are painted like yong men, because they are alwayes, faire, & ful of strength: & with winges, because they are readie to passe whither it shal please God to send them: & with white garmentes, & with holie stoales, because they are pure, and innocent, and ministers of his diuine Maiestie.

Of the second commandement.

Scholar.

LET vs come to the second commandement: what meaneth, thou shalt not take the name of God in vaine?

M. In this commandement is hādled the honour & dishonour of God touching wordes, that is, honour is commanded, and dishonour is forbidden. And this commandement may be diuided into foure partes: because God is honored, or dishonored
by

DOCTRINE. 149

by wordes, in foure sortes. First, God is honored by naming him often with charitable affection: and is dishonored by often naming him to no good purpose. Secondly, he is honored by an oath, and he is dishonored by periurie. Thirdly, he is honored by obseruation of vowes, and dishonored by breaking of vowes once made. Fourthly, he is honored by calling vpon him and praising him, and dishonored by blaspheming and cursing him.

S. Declare to me the first part.

M. In simply naming God, as also our Ladie, and other Saintes, one may do wel, and euil. For those that loue God much, remember him often, & often speake of him: and they do it with deuotion and affection, as is seene in the Epistels of S. Paul,

where the holie name of I E S V S

Theod. CHRIST is very often read. For
9. 41. as S. Paul had Christ in his hart,
cap. Lxx. so he had him in his mouth. But
 there be others, who of an euil
 custome, when they are angrie,
 or when they iest, not regarding
 what they say, name God, or
 some Sainct, because nothing els
 comes to their mind. And this is
 euil: for it is a kind of tearing the
 most holie name of God. Which
 is (to geue you an exāple, though
 not equal) as if one hauing a pre-
 cious garment, should weare it
 in al places & at al times, not re-
 garding the preciousnes therof.

S. Declare now the second part,
 which concerneth swearing.

M. An oth or swearing is nothing
 els, but to cal God as witnes of
 the truth. But that it be lawfully
 done three things ought to ac-
 cōpanie it, to wit, truth, iustice,
 and

DOCTRINE. 151

and iudgement, as God him selfe doth teach vs, by the mouth of the prophet Ieremie. And as God is honored by an oath made with dew circūstances, we professing therby, that he seeth al things, and is the souereigne truth, and defender of the truth: so by the contrarie the same God is greatly dishonored, when an oath is made without truth, or without iustice, or without iudgement: for he that so sweareth maketh shew that either God is ignorant of the matter, or that he is a freind of lying, and of iniquitie. S. Declare, I pray, in particular what it is to sweare with truth.

M. That one may sweare with truth, it is necessarie, that he do not affirme with an oath, anie thing but that he certainly knoweth to be true: and that he promise not with an oath anie thing

but that he wil vndoubtedlie performe. VVherupon they are periured, and sinne greeuously, that affirme with an oath, such thinges as they know are false, or do not know to be true. And in like maner, those that promise by oath that, which they meane not to fulfil.

S. VVhat meaneth to sweare with iustice?

M. The meaning is, that a man promise not with an oath, to do anie thing, but that which is lawful. And therfore they sinne most greeuously, who promise with an oath, to reuēge iniuries, or to do anie thing that displeaseth God. Neither ought they to obserue such promises: neither do they bind in anie sorte. For no man can be bound to do euil, for so much as the law of God bindeth vs that we must not do it.

S. what

S. VVhat meaneth to sweare with iudgement?

M. The meaning is, to sweare with aduifment, and maturely: considering that it is not conuenient to cal God to witnes, but in needful thinges of great importance, and with much feare and reuerence. And therefore they offend, that for euerie trifle, yea playing & iesting do sweare.

VVho by this euil custome of swearing often, do easely incurre periurie, which is one of the greatest sinnes, that can be committed. VVherupon as wel our *Mat. 5.* Lord in the Gospel, as S. James in *Iac. 5.* his epistle, do command that we do not sweare, that is, without necessitie. And holie men do yeld the reaso therof; because an oath *S. Aug.* being inuented for remedie of *li. 1. de* the weaknes of a mans credit, *ser. Do.* for that men do hardly beleue *in more* *se.*

G^s

one

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c. 30. one an other, therefore an oath
S. Chry. ought to be vsed, as we vse a me-
bp. 36. dicine, which is not often to be
37. & taken, but as seldome, as wel
38. ad may be.
popul.

Anti. S. Declare then, if you please,
the third part of this commande-
ment, which consisteth in vowes?

M. A vow is a promise, made to
God, of some good thing, grate-
ful to his diuine Majestic. Where
you haue to cōsider three things.

First that a vowe is a promise,
and therefore it sufficeth not to
the making of a vowe to haue a
purpose, and much lesse a desire
to do anie thing: but the exprese
promise is required, either by
word of mouth, or at the least
in hart. Againe you haue to con-
sider, that this promise is to be
made to god, to whom vowes
do properly belong. And when
you heare that a vowe is made

to

S. Tho.

2. 2. q.

SS. a. 1.

DOCTRINE. 155

to our Ladie , or to other Sainctes , you must vnderstād that the same is principally made to God, but in the honour of our Ladie, or other Sainctes , in whom god remaineth , in a more particular maner, & more excellētly then in other creatures . So that a vowe made to a Sainct , is nothing els but a promise made vnto God, to honour the memorie of such a Sainct, with some present: that is to honour god him selfe in his Sainct . Thirdly you haue to knowe, that a vow can not be made but of a good thing, & grateful to God, as holie virginitie, voluntarie pouertie , and the like things. Wherefore he that should vowe to commit anie sinne, or anie act not pertaming to the seruice of god; yea or anie good thing, which should binder a greater good , should not make promise

mise of a thing grateful to his diuine Maiestie, & therfore should not do him honour, but dishonour, and he should sinne against this second cōmandement. As he also sinneth greuously against the same cōmandement, that maketh a vowe & fulfilleth it not so fowne as he can. For God commandeth in holie Scripture, that who soeuer maketh a vowe, do not only remeber to fulfil it, but also that he slacke not to do it.

Dent.

23.

Ecles. 5.

S. Declare to me the last part, which treateth of the praise of God, and of blasphemie.

M. God commandeth in the last part of this second commandement, that a man shal not blaspheme: but contrariewise, that he praise & blesse his holie name. And first, forso much as appertaineth to the praise, there is no difficultie at al: being manifest, that

that al good thinges comming vnto vs from God, and al the workes of God being ful of wisdom, of iustice, and of mercie, it is reason, that in al thinges he be praised, and blessed. But touching blasphemie; it is necessarie you know that blasphemie is nothing els, but an iniure done in wordes to God, in him selfe, or *S. Tho.* in his Sainctes. And there are ^{22. q.} found six sortes of blasphemies. ^{13.}

The first, when that is attributed to God, which is false, as that he hath hornes, or like indignitie. The second, when that is denied to God, which belōgeth to him, as Power, wisdom, Iustice, or other excellencies. As to say, that God can not do, or seeth not some thinges, or that he is not iust. The third, when that is attributed to anie creature, which is proper to God, as if one say, that

that the diuel knoweth the things that are to come , or can worke true miracles. The fourth when one curseth god , or our Ladie, or other Sainctes. The fift, when some members of Christ, or of Sainctes are named , to doe them some iniurie , as if there were anie things in them , to be ashamed of, as be in vs. The sixt, when one nameth some partes of Christ, or of Sainctes , to iest at them , as to say : To the beard of Christ : or, of Sainct Peter: or other like things : which the enuie of the diuel , and the wickednes of man hath found out.

S. I desire to know how great the sinne of blasphemie is?

M. It is so great , that it is in a manner the greatest of al other : which may be vnderstood by the paine that it meriteth . For that in the old Testament , god com-
man-

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māded, that blasphemers should presently be stoned by al the people . As the ciuil lawes do also punish blasphemers with death . And S. gregorie writeth that a litle child of fīue yeares old , hauing lerned to blaspheme god, and not being corrected by his father , died in bis fathers lappe , & his soule was caried away by diuels (that appeared visibly) into hel fire . V Which was neuer read to haue hapened for anie other sinne . V Whereby we may see what diligence ought to be vsed in auoyding so great an offence of his diuine Maiestie : and the auoyding of this sinne ought to be the more easie, seing there is no commoditie nor pleasure gotten by it , as by some other sinnes there is, but the onlie hurte which the sinne bringeth with it. And yet we ought neuer

Leuit.

24.

Instm.

Novel.

li. 77.

Dialog.

li. 4.

c. 18.

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to sinne, though we could gaine neuer so great commoditie or pleasure therby.

Of the third Commandement.

Scholar.

I HAVE vnderstood the two first commandementes, now I desire that you wil declare to me the third.

M. The third commandement, which is of keeping holie the feastes, is some-thing differing from the others, becaule al the others, to wit, the two that goe before & the seauen which follow, are wholly natural, & bind not only Christians, but Iewes and Gentiles also: but this third is in part natural, and bindeth al men: and in part it is not natural, neither bindeth it al. For that to sanctifie the feastes, that is, to haue some dayes for holie, and to be spent in holie workes, and chiefly in
the

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the seruice of God, is a natural precept: for that natural reason teacheth it to al men; and so in al partes of the world some day is obserued festiual. But the ordaining of such a day, that is, that it should be one, rather then an other, is not natural. And therefore with the Iewes the principal feast was Saturday, with Christians it is the Sunday.

S. For what cause did God command that the Iewes should obserue the Saturday, rather then anie other day?

M. There are two principal reasons. The first is because on the Saturday God finished the frame of the world: and therefore he would, that day should be sanctified in memorie of this great benefite, of the creation of the world: which serued also to conuince the error of certaine Philosophers

sophers (who said that the world had alwaies bene) for that celebrating the feast in memorie of the creation of the world, it must needs be cōfessed that the world had a beginning. The second reason is because a man having caused his seruantes, & handmaides, & his cattle to worke & wearie themselves six dayes of the weeke, god would that the seauenth day, which is the Saturday, the same seruants and maidens, yea his oxen also & asse should repose, and that maisters should learne to be pitiful towards their laborers, and not to be cruel, but to haue compassion also of their very brute beastes.

S. What is the cause that we Christians do not obserue the Saturday, as the Iewes do, seing there is so good reason to obserue it?

M.

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M. VVith great reason god hath changed the Saturday , into the Sunday, as he hath also done Circumcission into Baptisme , the Paschal lambe , into the blessed Sacrament, & al other good thinges of the old Testament , into better thinges in the new Testament. Wherfore , if the Saturday was celebrated in memorie of the creation of the worlde ; because in that day the worke of the creation was ended : with more reason the Sunday is celebrated in memorie of the same creation : for that in the sunday the said creation was begune : & if the Iewes did geue to God the last day of the weeke , then Christians do better , who geue him the first . Moreouer vpon the Sunday , memorie is made of three principal benefites of our Redemption . For Christ was borne

Iustin.

Apo. 2.

Leo. ep.

81. ad

Dios-

cor.

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borne on the Sunday, on Sunday
he rose, and vpon Sunday he sent
the Holie Ghost to his Apostles.
Finally the Saturday did signifie
the repose which the holie soules
had in Limbo: the Sunday signi-
fieth the glorie which the holie
soules haue now, and the bodies
shal haue hereafter in heauen.
And therfore the Iewes did cele-
brate the Saturday, because
when they died they went to
repose in Limbo: but christians
celebrate the Sunday, because
when they dye they go vnto the
glorious blisse of heauen: which
yet is vnderstood, if they haue
done wel according to the holie
Law, which God hath geuen
them.

S. Is it necessarie to obserue o-
ther feastes besides the Sunday?
M. It is necessarie to obserue
manie other feastes, as wel of our
Lord,

DOCTRINE. 165

Lord, as of our Ladie, & of other Sainctes, to wit, al those which are commāded by holie Church.

But we haue spoken in particular of the Sunday because it is the most ancient and oftner celebrated then anie other. As amongst the Iewes there were also manie feastes, but the most anciēt, most frequent, and the greatest of al was the Sabbaoth. And therefore in the ten commandements there is not expresse mention made of anie, but of the Sabbaoth, to which, as we haue said, the Sunday hath succeeded.

S. What ought to be done, to obserue the feastes?

M. Two thinges are necessarie: the first is, to abstaine from seruile workes: which are those, that seruantes and artificers, are accustomed to do, who labour most specially with their bodies.

For

For those workes in which the vnderstanding doth principally labour, can not be called seruil, though. for help of the vnderstanding, the tongue, the hand, or anie other corporal member be vsed. The second thing is, that in the commanded feastes we are bound to be present at the holie Sacrifice of the Masse. And albeit holie Church bindeth vs to no more: yet is it conuenient, that we spend the whole day of the feast, or the greatest part therof, in prayer, and spiritual reading, in visiting Churches, in hearing sermons, and in doing like holie exercises: for this is the end, for which feastes were instituted.

S. If seruil workes may not be done, on the festiual dayes, then belles may not be rung, the table may not be made readie, and much lesse meat be dressed, for al these

these are seruil workes.

M. The commandement of not doing seruil workes, is vnderstood with two conditions. The first, that they be not necessarie to mans life: and therefore it is permitted to dresse meate, to make readie the table, and such like, that cannot be done the day before. The second that they be not necessarie for the seruice of God: for which it is allowed to ring the belles, and to do other workes in the Church that cannot be done an other day. And besides these cōditions, it is also lawfull to do seruil workes, vpon the holie dayes, when licence is graunted by the prelate for reasonable cause.

Of the fourth Commandement.

Scholar.

THE fourth commādemēt foloweth, which is of honoring our father & mother. I

desire to know, wherfore the cōmandement of honoring our father and mother, is the first in the second table.

M. The cōmandemēts of the second table belong to our neighbour, as those of the first belong to God. And because amongst all neighbours our father and mother are most neere to vs, to whō we are most bound, as of whom we haue our being and our life, which is the foundation of all our temporal good things, therfore with great reason the secōd table beginneth with the honour of our father and mother.

S. What is vnderstood by this honour which is dew to our father and mother?

M. Three things are vnderstood, helpe, obedience, and reuerence. First we are bound to helpe and assist our father and mother, in
their

DOCTRINE. 169

their necessities . And this helpe in holie Scriptures is called honour. And it is great reason that children hauing receiued life of their father and mother , should procure to preserue vnto them the same life . Further we are bound to obey our father & mother, as S. Paul saith, in al things in our Lord, that is , in al things which are conformable to the wil of our Lord : for that when our father or mother comman- deth vs anie thing, which is con- trarie to the wil of God , then we must, according to the com- mandement of Christ, hate our father and mother , that is , not obey or geue care vnto them, no otherwise then if they were our enemies. Finally we are bound to reuerence our father and mo- ther, in bearing them respect , & honoring them in wordes , and

*S. Iera.
in c. 188
Mat.*

Collof.

*3.
Ephes.
6.*

Mat.

10.

Luc.

14.

H

exte-

exteriour behauiour , as is conuenient . And so great account
Leuit. God made of this in the oldtesta-
20. ment , that he commanded that whosoever durst curse his father or mother, should be killed.

S. I know not for what cause the law of God hath commanded the childrē that they should helpe their father and mother , and to assist them, and hath not also cōmanded the fathers & mothers , that they should helpe & succour their children ; especially whiles they are litle , and haue neede of helpe.

M. Truly the bond is reciprocal, and al one , betwixt the parents and the children. For euen as the childrē are bound to help, ro reuerēce, & to obey their parents: so the parents are bond to prouid for the children , not only meat & clothes , but also that they be taught

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taught and instructed. But the law of parents towards their children, is so natural & ordinarie, that there is no nede of anie other written law, to put parents in mind of their bond towards their children. But contrariwise it is often scene, that children are not answerable in loue towards their parents. And therfore it was necessarie to admonish them by this commandement, of their dutie. Neither is God contented with a bare commandement, but hath adioyned a promise and a threatning to make them obserue it.

S. I would gladly know what promise, and threatning that is.

M. Vnto this fourth commandemēt God adioyneth these wordes; that thou maist liue long, vpon the earth. Meaning that those who honour their father

& mother, shal haue for reward to liue long: & those who do not honour them, shal haue amongst other punishments, this particular, not to liue long. And it is a very iust punishment. For there is no reason, that he enioy long life, who dishonoreth those of whom he receiued the same life.

S. There occurreth vnto me to demand, whether this, that hath bene said of the father and mother, be vnderstood also of other superiors, who towards vs haue the place of parents?

M. It is very wel considered of you. For in dede this commandement, is extended vnto al Superiors, as wel Ecclesiastical as temporal.

Of the fifth Commandement.

Scholar.

DECLARE now if you please the fifth commandement.

M. This

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M. This commandement chiefly forbiddeth murder; to wit, to kil men. For to kil other liuing things, is not forbidden by this precept. And the reason is, because liuing things were created for man, and therefore when it is needful that he serue himself of the life of those liuing creatures, he may kil them: but one man is not created for an other man, but for God, and therefore one man is not maister of an other mans life: And so it is not lawful for one man to kil an other.

S. Not withstanding wee see that Princes, and Gouvernours, put theeues and other malefactors to death, who neuertheles are men, and it is not holden that they do euil herein, but wel.

M. Princes and Gouvernors that haue publicque authoritie, put malefactors to death, not as

*Rom.**13.*

maisters of mens liues but as ministers of God, as S. Paul saith. Because God willeth & commañdeth that malefactors be punished, and killed, when they deserue it, that good men may be safe, and liue in peace. And for this purpose God hath geuen the sword into the handes of Princes & Rulers to do iustice, in defending the good, and chastising the bad. And so, when by publique authoritie a malefactor is put to death, it is not called murder, but an act of iustice: & whereas the commandement of God saith: Thou shalt not kil, it is vnderstood, by thy priuat authoritie.

S. I haue here a doubt. Whether this commandement forbiddeth a man to kil him selfe, as it forbiddeth to kil an other?

M. VVithout al doubt this command-

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mandemēt forbideth to kil him-
 selfe, because no man is maister *s. Aug.*
 of his owne life, man being made *li. 1. de*
 not by himself, but by God. And *ciuit.*
 therefore no mā by priuat autho- *c. 17.*
 ritie can take his life from him- *& se-*
 self. And if anie holie men not to *quent.*
 lose their faith, or their chastitie,
 haue killed them selues, it is to be
 thought, that they had perticu-
 lar, and cleare inspiration from
 God to do it; which otherwise
 could not be excused from most
 greeuouse sinne. For that he who
 killeth himself, killeth a man, &
 so committeth murder, which is
 a sinne principally forbidden in
 this fifth precept of the Law.

S. wherfore do you say principally
 M. Because not only to kil is
 forbidden, but also to hurt, to
 beate, or to do anie other iniurie
 whatsoeuer, to the bodie and
 person of our neighbour. Yea

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Christ our Lord in the holie Gospel, declaring this commandment, forbideth also disdaine, hatred, rancor, reuiling & other like passionat behauour & speeches, which vsually are the cause and roote of murders. And contrariwise willeth that we be meeke, and courteous, procuring peace and concord with al men.

of the sixt commandement.

Scholar.

VV H A T is contained in the sixt commandement?

M. The prohibition of adulterie is principally therin contained.

V Which is to sinne with an other mans wife. And for that, next vnto life, honour (or honestie) is most esteemed in this world, therefore next after the commandement, not to kil, with great reason

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son adulterie is forbid, by which honestie is lost.

S. Wherefore do you say, principally?

M. Because in the tenne cōmandements which are lawes of Iustice, those sinnes are principally forbid, by which iniustice is more manifestly committed; of which sorte is adulterie. But besides this al other sortes of carnal *S. Aug.* sinnes are also secōdarily forbid- *q. 71.* den: as sacrilege, which is to *in Exo.* sinne with a person consecrated to God: incest, which is to sinne with those of our owne kindred, deflowring, which is to sinne with a virgin: fornication which is to sinne with a woman corrupted and single, as a widow or a harlot: & other sortes of sinnes more abominable, which ought not so much as to be named amongst Christians.

H s

S. Al.

S. Albeit I do beleue that al is true, which you haue said, yet I would be glad to vnderstand, wherupon it is grounded, that fornication is a sinne: for that he seemeth not to do anie harme or iniurie vnto anie, that committeth simple fornication.

M. It is grounded in al lawes: in the lawe of nature, in the written lawe, and in the lawe of grace. In the lawe of nature it is found, that the Patriarch Iudas would haue put to death a woman called Thamar, who had bene his sonnes vvife, and being now widow was found with child. Wherby it appeareth that in that time, before the Law of Moyfes was geuen, by the instinct of nature, men did know that fornication was sinne. After
Gen. 28
Deu. 23 in the law of Moyfes, fornication is forbidden in manie places.
 And

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And in the epistles of S. Paul, we ^{1. Cor. 6}
 reade manie times that fornicators ^{Gal. 5.} shall not enter into the glo-
 rie of heauen. Neither is it true, ^{Ephes. 5.}
 that fornication doth no hurt ^{1. Thes.}
 nor iniurie to anie. For it hur- ^{4. Heb.}
 teth the same woman, who
 hereby loseth her fame: it hur-
 teth the child which is borne a
 bastard: it doth iniurie to Christ,
 for we being al mēbers of Christ,
 he that comitteth fornication
 maketh the member of Christ, ^{1. Cor. 6}
 the member of an harlot. ^{Ibidem}
 Final-
 ly he doth iniurie to the Holie
 Ghost, for that our bodies are
 the temple of the Holie Ghost,
 and so he that defileth his bodie
 with fornication, defileth the
 temple of the Holie Ghost.

S. Doth this sixt commādemēt
 forbid anie other thing, besides
 these kindes of sinne, which you
 haue named?

M. It

M. It forbiddeth also al other dishonesties, which are as allurements to adultrie, or fornication: as lasciuious lookes, vnchaste kissings, and the like. And so our Lord taught vs in the holie Gospel, where declaring this sixth *Mat. 5.* commandement he saith: VWho soeuer shal see a woman to lust after her, hath already committed aduoutrie with her in his hart. And therefore it is necessarie to those that wil flie from such sinnes, to haue great care of their outward senses, and especially of their eyes, which are as dores wherby death of the soule entereth.

*of the seuenth Commandement
Scholar.*

VV HAT doth the seuēth commandement containe?

M. It containeth the prohibition of

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on of theft, that is, to take the goodes of an other against the wil of the owner. And so in right order, theft is forbidden, after murder and adulterie. For that amongst temporal, or worldlie things next to life, honour (or honestie) is esteemed & then the goodes or riches of this world,

S. How manie wayes is this seventh commandement broken?

M. Two wayes principally, to which al others are reduced. The first way is by taking an others goods secretly; & this is properly called theft. The second principal way is by taking an others goods openly, & by force, as robbers do by the high way: & this is called roberie. And albeit the cōmandemēt of God speaketh of the first, saying: Thou shalt not steale, yet it is vnderstood also of the second: for he that forbid-
deth

deth the lesse euil, without dout
forbideth also the greater.

S. What be the sinnes which
are reduced to theft and roberie,
and are forbid by this comman-
dement?

M. They are these. First al the
fraudes and deceipts which are
S. Aug. vsed in bying and selling, and
q. 71. other like bargaynes. And these
in Exo. are reduced to theft: because he
that vseth such deceipts, taketh
secretly of his neighbours more
then is due. Secondly, al vsuries,
which are made by lending of
money with couenant, that it
shal be restored with something
more. And these are reduced to
roberie, because he that taketh
vsurie, exacteth manifestly more
then he hath lent. Thirdly, al
the damages which are done to
our neighbour, though he that is
the occasiō therof, gaine nothing
therby.

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therby. As when one burneth an other mans house. And this is reduced somtimes to theft, and sometimes to roberie, according as the harme is done secretly or manifestly. Fourthly, he that payeth not that he is bound to pay, sinneth against this commandement, as much as if he should steale, in that he kepeth an other mans goods against the wil of the owner. Fiftly, he sinneth against the same commandemēt, and committeth theft, that findeth anie thing, that an other hath lost, and taketh it for himself. I say, that an other hath lost, because it is not sinne to take that which belonged to no bodie. As precious stones which sometimes are found by the sea side. Sixtly, it is reduced to theft or to roberie, when one appropriateth to him selfe, anie thing which

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which is common. For he that doth appropriat things that are common, depriueth the comunitie of such things as belong to the whole bodie.

S. I desire to know, if theft be a great sinne?

M. Al mortal sinnes may be called great, for that they depriue a man of eternal life: but theft hath this propertie, that it bringeth greatest euils with it: for we see that Iudas by the custome he had to steale, appropriating to him selfe, that was geuen him, for the common vse of our Lord, & his holie Apostles, it brought him in the end to betray his owne most holie Maister. And we see dayly that robbers stick not to kil men, whom they neuer did see before, and to whom they haue no hatred nor enmitie, only for desire to take from them
that

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that more or lesse which they
carrie about them. And God
permitteth that commonly those
which take from other men,
enjoy it not long. As it fel, to Iu-
das, who hanged hymself, and al
theues ordinarily fal into the
hands of iustice.

Of the eight commandement.

Scholar.

VV H A T doth the eight
commandement con-
taine?

M. Hitherto hath benne spoken
of iniuries, which are commit-
ted against our neighbour in
dedes, now folow the iniuries
which are done by wordes.
And therefore the eight cōmand-
ment forbiddeth false witnes,
which is the most principal in-
iurie, that is committed with
wordes.

S. I would know, whether it
be

be against this commandement,
when one speaketh that is false
without harme to anie man?

M. One may speake that is false,
three maner of wayes. First with
damage to our neighbour, as whe
one accuseth an other before the
iustice, that he hath stolen or kil-
led, or the like, knowing that it
is not true. And this is a wicked
and pernicious lie. Secondly, to
helpe or excuse his neighbour,
as when one telleth a lie to saue
an other from some danger. And
this is called an officious lie.
Thirdly, when one telleth a lie,
without either harming or hel-
ping anie man. And this is called
an idle lie. The first of these three
manners, is properly forbidden
by this commandement, because
it is not only a false testimonie,
but vniust also, and a most gree-
uous sinne. The other two ma-
ners

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ners albeit they containe not alwayes iniustice, and are not so greuous sinnes, as the first, yet they are alwayes sinnes, at the least venial. For that a lie ought not to be told for anie thing in the world.

S. Doth this precept containe anie thing, besides the prohibition of a lie?

M. It containeth the prohibition of three other sinnes, which are committed by the tongue, and in some sorte are reduced to false witnes: which are, Contumelie, Detraction, and Cursing,

S. What is meant by Contumelie?

M. A contumelie is an iniurious word, spoken to dishonour or discredite our neighbour. As if one say to an other, that he is ignorant, or of litle wit, base, infamous, or the like. And that
this

this is a great sinne, being spoken with an iniurious meaning, our Sauour declareth in the holie Gospel, where he saith, that he that calleth his brother foole, *Mat. 5.* shall be guiltie of hel fire. I said when it is spoken with an iniurious mind, for whē it is spoken in iest, or to admonish, or correct, as sometimes a father speaketh to his child, or a maister to his scholar, without meaning to iniurie him, then it is not contumelie, nor anie sinne, for the most part, but sometimes it may be a venial sinne.

S. VVhat is detraction?

M. Detraction is to take away the fame of our neighbour, in speaking euil of him. And this is done, ether by speaking il falsly, or by telling some euil that is true, but was secret. VVherby our neighbour loseth the good
name

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name which he had with them, who did not know his sinne before . And this detraction is a very frequent sinne amongst men, and very greuous and dangerous, because a mans name is more worth then his goods, and by some it is more esteemed then life it selfe . And therefore it is a great wrong to make them lose it. And wheras it is an easie thing to find remedie for other losses, a good name when it is lost, is not recouered without great difficultie . And besides al this, he that by his detraction, hath taken it away, is bound to restore it. Wherefore it is a most profitable counsayl, to speake wel alwayes of al men, when it can be done with truth, and when it can not, then to be silent.

S. VVhat meaneth cursing?

M. Malediction or cursing is
when

when one curseth his neighbour, as by saing, cursed be he; or by vttering, other sortes of maledictiōs against him, as saying; such an euil, or such an one take thee. And this cursing is a most greuous sinne, whē it is spoken with hatred, and with desire that such euils come vnto his neighbour in earnest. But when it is done without hatred or euil desire, as in iest, or to make sport or vpon some sodayn disdayn, without regard to that he speaketh, it is lesse euil; yet it is for al that, alwayes euil; for that from the mouth of a christian, who is the sonne of God by adoption, nothing ought to passe but benediction.

Of the ninth Commandement.

Scholar.

VV H A T doth the ninth
commandement con-
taine?

ayne?

M. It containeth the prohibition of the desire to haue thy neighbours wife. For that albeit in the sixt commandement adulterie is forbidden; yet God would feuerally forbid the desire of adulterie, to giue vs to vnderstand, that these two are diuers sinnes.

S. It semeth that in this commandement the desire of adulterie, which a womam committeth with the husbād of an other woman is not forbidden; but only the desire of adulterie, which a man committeth with the wife of an other man, seing it is said, thou shal not desire thy neighbours wife.

M. It is not so. But the desire of adulterie is forbidden as wel of a woman, as of a man, for albeit it is said, thou shalt not desire thy
neigh-

neighbours wife : yet that is spoken vnto the man , is vnderstood to be spoken also to the woman: because in the man as more noble , is contained also the woman. And besides , euerie one knoweth that the adulterie of a woman , is more infamous , at least in the sight of the world , then of a man , as the honestie & shamfastnes , is also more commended in a woman , then in a man . Seing then it is forbidden to a man , to desire an other mans wife , without doubt it is also forbidden to a woman , to desire an other womans husband.

S. You haue said before , that where adulterie is forbidden , al other carnal finnes are also forbidden. I desire to know whether the same be vnderstood of the desire.

M. There is no doubt at al ,
but

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but that when the desire of adulterie is forbidden, the desire also of fornication, and of al other dishonesties, is vnderstood to be forbidden, for that the same reason is of al these sinnes.

S. I would knowe, whether euerie desire of an other mans wife be sinne, although there be no consent of the wil to such a desire?

M. S. Gregorie the Pope, hath *in resp.* taught vs, that in an euil desire *ad qua.* there are three degrees. The *S. Aug.* first is called suggestion: the *c. ult.* second delectation: the third consent. Suggestion is when the diuel putteth into the minde a dishonest thought which is accompanied with a sodaine begining of euil desire: and if to this suggestion, there be resistance made presently, so that it come to no delight, a man doth not sinne,

I

but

but merite before God : but if the suggestion passe to a sensual delectation , and there be no consent of reason , and wil , then a man is not without some venial sinne ; but if to the suggestion , and delectation the consent of reason and wil be annexed , so that a man preceyue it , and desire it , and willingly remayne in such a desire and thought , it is a mortal sinne , and this is that which is properly forbidden in this commandement.

Of the tenth Commandement.

Scholar.

VV H A T doth the tenth commandement containe ?

M. It containeth the prohibition of the desire of an other mans goods , as wel immouable , as are his houses and lands , as moueable , such as money , cattel , fruites ,

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fruites; and other things. And so is perfect iustice fulfilled, when we do no iniure to our neighbour, neither in worke nor in worde nor so much as in thought and desire.

S. I do maruel that God hauing forbidden murder, adulterie, and theft, he doth not forbid the desire of murder, as he forbiddeth the desire of adulterie, and theft.

M. The reason is this, because a man doth not desire principally anie thing, but that which bringeth him some good, at the least in apparance. And so he desireth adulterie, because it bringeth delight: he desireth theft, for that it bringeth profit: murder bringeth no good at al; & therefore it is not desired for it selfe, but only to attayne to adulterie, or to theft, or to some other his designmets.

For this cause, though the desire

of murder, be a most greenous sinne, yet God did not forbid it particularly: for that it might be vnderstood as forbidden, when murder it selfe was forbidden. Besides, hauing shut the doores to disordinat desires of delectations, and of commodities, consequently were shut vp also the desires of murder, which for the most part is not desired, but to attayn to some commoditie, or delight. S. I would know, for what cause the desire is neuer prohibited by human lawes, as we see it is forbidden in this law of God.

M. The reason is manifest, for that men, although they be Popes, or Emperours, do not see the hartes, but only the exterior things, and therefore being not able to iudge the thoughts and desires, much lesse can they punish them, & so it is not conuenient they

they should busie them selues in forbidding them. But God that discerneth the hartes of al men, can punish the euil thoughts and desiers: and therfore he forbideth them in his holie law.

*The declaration of the Precepts
of the Church.*

CHAP. 7.
Scholar.

BESIDES the commandements of God, I would know if there be anie other to be obserued.

M. There are the Precepts of holie Church, which are these.

1. To be present at Masse on commanded feastes.
2. To fast the Lent, the foure Imbre weekes, and commanded Eues of Feastes. Also to abstayn from flesh vpon fryday and saturday. *Friday is also fasting day wwhere*
3. To confesse at the least once in *custom*

so bin- the yeare.

deh

as it

doth in

Eng-

land.

4. To receiue the B. Sacrament at the least at Easter.

5. To pay tithes to the Church.

6. Not to solemnise Mariages in times prohibited, to wit, from the first Sunday of Aduent, vntil the feast of the Epiphanie, and from the first day of Lent til the Octaues of Easter; But of these commandements, I will say no more now, partly because they are easie, partly for that of the Masse, of Confession, and Communicating, as also of Fasting we shal speake hereafter, when we shal declare the holie Sacraments of the Church.

The declaration of the Euangelical Counsailes.

CHAP. 8.

Scholar.

I DESIRE to know, if besides the commandements of our Lord,

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Lord, there be anie counsailes also of his, to liue more perfectly.

M. There are manie most holie counsailes, and most profitable, to obserue the commandements with more perfection: But there are three most principal, voluntarie pouertie, chastitie, and obedience.

S. Wherin consisteth the counsaile of pouertie.

M. In not hauing anie thing proper, al his goods being geuen to the poore, or put into the cōmon, which likewise hath geuen al to the poore. And this counsaile Christ taught not only in wordes, but also by his example. And after Christ, the holie Apostles folowed it, as also al the first Christiāns did, who dwelled in Hierusalem, in the time of the primitiue Church: & finally *Act. 4* al religious persons make vow

to obserue this holie counsaile of
voluntarie pouertie.

S. Wherin consisteth the coun-
saile of chastitie?

Mat. 19 M. In a resolution to be perpe-
tually chaste, not only abstayning
from al sortes of carnal sinnes,
but also from Mariage. And this
counsaile also our Lord taught by
worde and example. And our
Ladie likewise obserued the
same, S. Iohn Baptist, al the A-
postles, after they were called
by Christ to the Apostleship.
And al religious persons make
particular vow hereof, as also al
Ecclesiastical men, that take ho-
lie Orders.

S. Wherin consisteth the coun-
saile of obedience?

Mat. 16 M. In renouncing our proper
iudgement, and proper wil,
which in the holie Gospel is
called, denying of a mans selfe,
and

and to subiect him selfe to the wil of his superiour, in al things that be not against God. And this counsaile likewise the Sauour of the world taught, not only in word, but also by his example, obeying in al things his eternal Father, and submitting him selfe when he was a child, to his mother, and to S. Ioseph, his supposed father, the spouse of our B. Ladie, albeit indeede he was not his father, being borne of a mother, who was alwayes a virgine. And this is the third counsaile, to the which al religious persons bynd them selues by vowe. Luc. 2.

S. wherfore are there three principal counsailes and no moe?

M. Because these principal counsailes serue to take away the impediments of perfection: that consisteth in charitie, for the im-

pediments are three, to wit the loue of goods, which is taken away by pouertie: the loue of carnal pleasures, which is taken away by chastitie: and the loue of honor, and power, which is takē away by obedience. Moreover because a man hath but three sortes of goodes, to wit, a soule, a bodie, and his exterior wealth, therfore geuing the exterior goods to God by pouertie, his bodie by chastitie, and his soule by obedience, he maketh a Sacrifice vnto God, of al that he hath, and so disposeth himself to perfection of charitie, in the best maner that in this life is possible.

*The declaration of the Sacraments
of holie Church.*

CHAP. 9.

Scholar.

I H A V E learned through the grace of our Lord, the three prin-

principal partes of Christian doctrine, it remaineth that you declare vnto me the fourth, which if I wel remember, contayneth the seuen Sacraments of the Church?

M. This part of doctrine is also very profitable, & therefore it is conuenient that you learne it with great diligence. You must then know, that in the holie Church there is a great treasure, to wit these holie Sacraments, by meanes whereof, we receiue the grace of God, we keepe it, we increase it, and when by our default we lose it, we may recouer it againe. I wil therefore declare vnto you what a Sacrament is, how manie Sacramants there be, by whom they were instituted, and some other few things: and after we wil come to the declaration of euerie one of them in

*Conc.
Tridēt.
Sess. 7.*

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particular.

S. Beginne then I pray you, to declare what a Sacramēt is, which I much desire to vnderstand.

*S. Chr.
bo. 83.
in Mat.*

M. A Sacrament is a holie Mysterie, by which God bestoweth his grace, and with al it representeth exteriorly the inuisible effect, which grace worketh in our soule. For if we were spirites without bodies, as the Angels are, God would geue vs his grace spiritually: but because we are composed of a soule and a bodie, therefore our Lord condescēding to our nature, geueth vs his grace by means of certayn corporal actions, which, as I haue said, together with certaine exterior signes, declare to vs the inward effect of grace. As for example, holie Baptisme, which is one of the Sacraments, is done by washing the bodie with water, and

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and therewith calling vpon the most holie Trinitie. By means of which ceremonious washing, God geueth his grace, and putteth it in the soule of him, that is baptised. And it instructeth vs, that as that water washeth the bodie, so grace washeth the soule and clenseth it from al sinne.

S. If I haue wel vnderstood, three conditions are requisit to the nature of a Sacrament: first, that it be a ceremonie, or as we would say, an exterior action: the second that God by it geue his grace: the third that the same ceremonie haue a similitude with the effect of grace, and so represent and signifie it exteriorly.

M. You haue vnderstood it very wel. Now you haue to know further, that these Sacraments are in al seuen, & are called, Baptisme, Confirmation or Chrisme, Eucha-

*Conc.
Tridēt.
Sess. 7.
can. 1.*

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Eucharist, Penance, Extrem Vnction, Order, and Matrimonic. The reason wherfore they are seuen is this: for that God would procede in geuing vs spiritual life, as he vseth to procede in geuing vs our corporal life. Touching corporal life, first is needful to be borne, secondly is needful to grow, thirdly is needful to be nourished: fourthly when a man falleth sicke it is needful he vse phisike: fifthly, when he must fight, he hath need to arme himself: sixthly is needful, that there be some to gouerne, and rule those that are now borne and grown: seuenthly, is needful there be some to multiplie mankind: for seeing those that are borne do die, if others should not succede, mankind would soone decay. So then touching the spiritual life, first it is needful that

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that Gods grace be borne in vs, and this is done by Baptisme. Secondly it is needful that the same grace increase & be made strong, and this is done by Confirmation. Thirdly is needful, that it be nourished, and mantayned, and this doth the Eucharist worke. Fourthly is needful that it be recovered, when it is lost, and this is done by the medicine of Penance. Fifthly is needful, that at the point of death, a man arme himself against the infernal enemie, who then, more then euer assalteth vs, and this doth Extreme Vnction worke. Sixtly is necessarie that there be in the Church such as may guid and gouerne vs in spiritual life, and this is done by Orders. Seuently is needful, that there be in the Church, such as do multiplie mankind, and the number of the faith-

faithful therby, & this is done by the Sacrament of Matrimonie.

S. VVho found out, and instituted so maruelous things?

*Conc.
Tridēt.
Sess. 7.
can. 1.*

M. These Sacraments being so admirable, could not be deuised otherwise, then by diuine wisdom, nor instituted, by anie other then by God, who can geue grace, and so Christ our Lord, who is God & man, deuised & instituted them. Moreouer al the Sacraments are as certaine condicts, by which the vertue of Christs Passion is deriued vnto vs. And sure it is, that none cā bestow the treasure of Christs passion, but in that maner & by those means, which Christ hath ordained.

S. I would glady know, if in the time of the old Testament, there were Sacraments, and if they were so excellent as ours.

M. There

DOCTRINE. 209

M. There were manie Sacraments in the old Testament, but they were different from ours in foure things.

First, those were mo in number then ours: and therfore the old law was harder then the new law. Secondly, those were not so easie to be obserued as ours are. Thirdly, those were more obscure, wherby few vnderstood what they signified: wheras ours haue so cleare signification, that euerie one may vnderstand them. Fourthly, those did not geue grace, which ours do: but did only figuratiuely foreshew and promise it. So that our Sacraments are much more excellent: being fewer, more easie, more cleare, and more effectual, then those were.

S. I would also know, which amongst our seuen Sacraments is
the

*Conc.
Trid.
Sess. 7.
can. 1.
S. Aug.
Epi. 16.*

the greatest of al?

M. They are al great, and euerie one of them hath some peculiar greatnes. The greatest of al is the most holie Sacrament of the Eucharist, for in it is contained the Author of grace, and of al goodnes, which is Christ our Lord. yet touching the necessitie, the most necessarie of al are Baptisme & Penance. In respect of the dignitie of those that can minister the Sacraments, the more worthie are Confirmation, and Order, because these two Sacraments, can not be geuen ordinarily, but by a Bishop. In respect of the facilitie, the most easie is Extrem Vnctiō, because by it sinnes are remitted without truble of penance. Touching the signification, Matrimonie is the greatest, because it signifieth the vnion of Christ with the Church.

of

DOCTRINE. 211

of Baptisme.

Scholar.

BEGINNE, if you please, to declare the first Sacrament: & first tel me wherfore is it called Baptisme?

M. This name of Baptisme is a greeke word, and it signifieth, washing: but holie Chuchr vseth this greeke word, because the word washing is to common, and is vsed euerie day in common things. And therfore to the end this Sacrament should haue a proper name, and should be the better knowen, and honored, it is called Baptisme.

S. What things are necessarie to the Sacrament of Baptisme?

M. Three things at the least are necessarie, and learne them wel, because in certaine cases of necessitie, as we shal say hereafter, euerie one may baptise: and therefore

fore it is good that euerie one know how to do it. First is required true and natural water, which must be applied to the partie that is baptised. Secondly at the same time when the water is vsed, these wordes must be spoken: *I baptise thee in the name of the Father, and of the Sonne, and of the Holie Ghost*. Thirdly it is necessarie, that the person that baptiseth haue intention to baptise, that is, to geue the Sacrament, which Christ hath instituted, & which holie Church vseth to geue, when she baptiseth. For if one had intention only to iest, or to wash only the bodie of some fowlnes, he should sinne most greuously, and it were no baptism: & so the poore soule were not baptised.

S. VVhat effect worketh Baptisme?

M. It

belongeth to euerie one, as wel Priest as lay-man; as wel man as woman: but always order is to be obserued, that a womam baptise not, if a man may be had; and that a lay-man baptise not, if any Ecclesiastical person be present; and amongst Ecclesiastical, always the lesse must geue place to the greater.

S. I maruel that Baptisme is geuen to litle children scarce borne, who do not know what it they take.

con. The necessitie of Baptisme is tisme: that, that who dieth without it, or at the least without desiring it, can not enter into heauen: and because litle infants are in great danger to die easely, and can not at that age haue anie such desire of Baptisme; it is therfore necessarie to baptise them, with all spede that may be. And although they

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they know not what they take, the Church supplieth that defect which by the godfather, and godmother answereth, and promiseth for them: and this sufficeth: because as by the meanes of Adam we are fallen into sinne, and into the offence of God, not knowing anie thing: so God is contented, that by the meanes of Baptisme, and of the Church, we be deliuered from sinne, & turne into his grace, yea though we knowe nothing therof.

S. what meaneth godfather and godmother of whom you spoke and what is their office?

M. To the administratiō of Baptisme, by ancient custome of the Church, concurrerh a man, who is called a godfather, and also a woman, who is called a godmother, that is, an other father and mother in things pertayning to God.

DOCTRINE. 217

God. And these two, or one of *S. Dis-*
 them holdeth the child, whiles *nyfi.*
 it is christned, and answereth for *Ecclef.*
 it, when the Priest demandeth *Hier.*
 of the child, if it wil be baptised, *ca. ult.*
 and if it beleue the Articles of the *in fine.*
 faith, and other such like things.
 And after when the child grow-
 eth in yeares, the godfather and
 godmother are bound, to haue
 care to instruct it, in matters of
 faith, and in good maners, if the
 father and mother be herein neg-
 ligent. And moreouer it is to be
 noted, that by Baptisme they be-
 come alied by a spiritual affinitie,
 to the partie that is baptised, and
 to his father and mother, as wel
 he that baptiseth, as the godfa-
 ther and godmother.

Of the Sacrament of Confirmation
Scholar.

VVE haue spoken suffici-
 ently of Baptisme, tel
K **me**

me now , I pray you, what meaneth Confirmation or Chrisme , which is the second Sacrament. M. The second Sacrament is called Confirmation, because the effect therof is to confirme the baptised in faith , as we shal say by & by. It is also called Chrisme which is a greeke word , and signifieth vnction , because in this Sacrament the forehead of the person that receiueth this Sacrament , is anointed with holie Chrisme . For as in Baptisme the baptised is washed with water , to signifie that the grace of God washeth his soule from al spot of sinnes : so in Chrisme the forehead is anointed , to signifie that the grace of God anoynteth the soule, and so comforteth and fortifieth it, that it may fight against the diuel, and confesse boldly the holie faith, without feare of torments,

ments, or of death it selfe.

S. In what time ought this Sacrament to be receiued?

M. It ought to be receiued, when the childe is come to vse of reason, because then he beginneth to confesse his faith, & hath nede to be confirmed, and established in the grace of God.

S. Doth this Sacrament worke anie thing els, besides the fortifying of the soule?

M. It leaueth a character or marck fixed and printed in the soule, which neuer can be scraped out: and therfore this Sacrament can not be receiued oftener the once.

S. VVhat nede is there to imprint in the soule anie other marck, seeing that of baptisme may suffice?

M. This secōd character or marck is not imprinted without cause. For that by the first, a man is only knowen to be a Christian, that

is of the familie of Christ: but by this second it is knowen, that he is a soldiari of Christ, and therefore he carrieth in his soule the armes of his captain, as in the world, soldiars carrie them on their garments, and whosoever receiue this Sacrament, and goe into hel, shal haue the greater confusion, for that euerie one shal see, that they made the profession of the soldiars of Christ, and are after so fowly reuolted from him.

Of the Sacrament of the Eucharist.

Scholar.

MAY it please you declare to me now the third Sacrament. And first tel me what meaneth this word Eucharist?

M. This is a greke word also & it signifieth grateful memorie, or thanks-geuing. For in this Sacrament, memorie is made, and thankes are geuen to God, for the
most

most excellēt benefite, of the holie Passion of our Sauour, and withal there is geuen the true bodie, and blood of our Lord, for which we are bond to render perpetual thanks to God.

S. Declare to me more fully al that is conteyned in this holie Sacrament, that knowing the greatnes therof, I may the better honour it.

M. The Hoste, which you see vpon the Altar, before it be consecrated, is nothing els but a litle bread, made in forme of a thine wafer cake: but immediatly when the Priest hath pronouncd the consecration, there is present in that Hoste the true bodie of our Lord: and because the true bodie of our Lord is liuing, and vnited to the Diuinitie, in the person of the Sonne of God, therefore together with the bodie is

the blood also, and the soule, and the Deitie, and so whole Christ, God & man. In the same manner in the Chalice, before the consecration, there is nothing els but a litle wine, with a litle water: but sodanly the consecration being ended, there is the true blood of Christ: and because the blood of Christ is not forth of his bodie, therefore in the Chalice together with the blood, are the bodie, the soule, and the Deitie of the same Christ: and so whole Christ God and man.

S. I do yet see that the Host after the consecration, hath the figure of bread as before, and that which is in the Chalice, the figure of wine as before.

M. So it is, that in the Host there remaineth the figure, and also the colour, & the taste of bread, which was there before, but not
the

the substance of bread, which was before. And so vnder the forme of bread, there is not bread, but the bodie of our Lord. And the better to vnderstand this I wil geue you an example: you haue heard that Lot his wife was conuerted into a statue of salt. Those that saw the statue did see the figure of Lot his wife, which *Genes.* the was not any more Lots wife ^{19.} but vnder the figure of a woman was salt. As therfore in that conuersion, the inward substance was changed, and the outward shape remayned: so in this Mysterie, the inward substance is changed from bread into the bodie of our Lord, the owtward figure of bread remaining, which was there before. The same also you are to vnderstand of the Chalice, that is, that there is the figure, the tast, the colour and the

smel of wine : yet is there not the substance of wine, but the blood of our Lord, vnder that forme of wine.

S. It seemeth to me a great thing that a great bodie, as that of our Lord, cā be vnder so litle a forme as that of the consecrated Host.

M. It is certainly a great thing, but the power of God is also great, who can do greater things then we can vnderstand : and so Christ when he said, in the holie Gospel, that God could make a camel, which is a beast bigger then a horse, to passe through the eye of a nedle, he added, that with men these things are impossible; but with God al things are possible.

S. I would be glad to haue some example, how the same bodie of our Lord, cā be in so manie hostes as are in so manie Altars?

M. It

DOCTRINE. 225

M. It is not needful to vnderſtād the wonders of God ; but it ſufficeth to beleeue them ; ſeeing we are certaine that God can not deceiue vs. Yet I wil geue you an example for your cōſolation. It is ſure that our ſoule is but one and is whole in al the mēbers of the bodie , al wholly in the head, al in the feete , yea whole in euerie litle part of our bodie ; what maruel is it then , that God can make the bodie of his Sonne to be in manie Hoſtes , ſeing one & the ſame ſoule , to be whole and intire , in ſo manie and ſo diuers and diſtinēt partes of the bodie? It is read in the life of S. Anthonie of Padua , that the ſame time he was preaching in a citie of Italie , he was alſo by Gods powre in Portugal , to do ſome other good works. And if God could make Sainēt Anthonie , to be in

two places at one time, so farre distant, & that in his proper forme, wherefore can he not make that Christ be present in manie Hostes, vnder the forme of the same Hostes?

S. Tel me, I pray you, if Christ depart from Heauen when he commeth into the Hosts, or remaineth he stil in Heauen?

M. When our Lord beginneth to be present in the holie Host, he departeth not from Heauen, but by diuine powre, he is both present in Heauen and in the Host. Take the example of our soule: when one is a child of few daies old, and very litle as you see, and being measured is found to be but one palme in length, after increasing he becometh double so bigge as he was before, and so being measured, he is about two palmes: now I demand of you,

you, if the soule which was first in one palme only, hath left that palme to come into the second or no? Sure it is that it hath not left it, neither is it enlarged because it is indiuisible; so that without leauing the first, it commeth also into the second: euen so our Lord leaueth not Heauen to come into the Host, neither leaueth he one Host to be in an other, but he is present in Heauen and in al the Hostes at once.

S. Now I haue lerned that which is conteyned in this most holie Sacrament: I desire to know what things are requisit to receiue it worthily?

M. Three things are required, the first is that the partie do confesse him selfe of al his sinnes, and procure that he be in the grace of God, when he goeth to communicate, for that one of the causes,
 wher-

wherefore this Sacramēt is geuen to vs, vnder the forme of bread, is to the end we vnderstand, that it is geuen to liuingmen, and not to dead men, to nourish the grace of God, and to increase it. The second thing is, that we be altogether fasting, that is, that at least from midnight forward we haue taken nothing, no not somuch as a litle water. The third that we wel vnderstand what we doe, and that we haue deuotion vnto so great a Mysterie: and therfore this Sacrament is not geuen to childrē, neither to fooles, neither to anye other that hath not the vse of reason.

S. How often ought we to communicate.

*an. Om-
nis vtri-
usque.
de pan.
Et re-
uis.*

M. The bond of holie Church is to communicate at least once a yeare, and that at Easter. Yet it is conuenient to do it oftner, so
it be

it be by the aduice of our ghostlie father.

S. Declare now vnto me, the fruite which is gotten by this Sacrament, & the end for which it was instituted.

M. For three causes, Christ our Lord hath instituted this most noble Sacramēt. First that it should be the meate of soules: secondly that it should be a Sacrifice of the new lawe: thirdly that it might be a perpetual memorie of his Passion, and so a most deare pledge of his loue towards vs.

S. What effect doth it worke, in respect it is the meate of soules?

M. It worketh that effect which corporal meate worketh in bodies, & therefore it is geuen to vs in forme of bread: for like as bread conserueth natural heate wherein the life of the bodie consisteth: so this most holie Sacrament,

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ment, when it is worthely received conserueth and increaseth charitie, which is the life and health of the soule.

S. What effect doth it worke as it is a Sacrifice?

M. It reconcileth God vnto the world, and obteyneth manie benefits, not only for the liuing, but also for the dead, that are in

Chrys. purgatorie. You must vnderstand
in Psal. that in the old Testamēt they offered vnto God manie Sacrifices
95. of beastes, but in the new Testament in place of al those Sacrifices,
Aug. is succeeded the Masse, in
lib. 1. which by the hands of the Priest
contra is offered vnto God, the most acceptable
aduers. Sacrifice of the bodie
leg. and bloud of his Sonne, which
Pro- was signified in al those sacrifices
phet. of the old Testament.
ca. 29.

S. VVhat effect worketh it, as the memorial and pledge of the loue

of

of our Lord towards vs?

M. It maketh vs mindful of so great a benefite, and inflameth vs to loue him againe, that hath loued vs so much. And therefore like as God in the old Testament, would haue the Iewes not only to eate Manna, which he sent them from Heauen, but also haue them keepe one vessel ful of the same, in memorie of al the benefits he shewed them, when he brought them out of Egypt: so Christ would that this most holie Sacrament, should not only be eaten by vs, but also that it be cōserued on the Altar, and sometimes carried in procession, that when soeuer we see it, we may remember his infinite goodnes towards vs. But in particular the holie Masse is a brieife representation of the whole life of our Lord, that the same may stil remaine

maine in our mindes.

S. I would know how the Masse is a representation of the life of Christ, that therby I may become more deuout & attentiuē, when I am present therat.

M. I wil declare it briefly. The Introitus (or beginning) of the Masse, doth signifie the desire which the holie Fathers had of the comming of our Lord. The Kyrie eleison signifieth the voice of the same Patriarches and Prophets, demanding of God, this comming of Christ, so long desired. *Gloria in excelsis* signifieth the Natiuitie of our Lord. The prayers next following signifie his presentation and offering in the Temple. The Epistle, which is reade at the left end of the Altar, signifieth the preaching of S. Iohn Baptist. Who inuited al mē to Christ. The Gradual signifieth
the

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the conuersion of the people by the preaching of S. Iohn. The Gospel, which is read at the right end of the Altar, signifieth the preaching of our Lord, which bringeth vs from the left hand vnto the right: that is, from temporal things to eternal, and from sinne to grace: lights also are carried, and incense burned to signifie, that the holie Gospel hath lightened the world, and filled it with the good sauors of the glorie of God. The Crede signifieth the first conuersion of the holie Apostles, and other Disciples of our Lord. The secret prayers after the Crede signifie the secret practises of the Iewes against Christ. The Preface, which is songue with a lowd voice, and endeth with *Osanna in excelsis*, signifieth the solemne entrance which Christ made into Ierusalem

lem on Palmesunday. The Canon signifieth the Passiō of our Lord. The eleuation of the holie Host & Chalice representeth to vs, that Christ was eleuated vpon the Crosse. The Pater noster, signifieth the prayer of our Lord, whiles he did hang on the Crosse. The breaking of the Host signifieth the wounde made by the speare percing his side. The Agnus Dei, signifieth the lamentation of the Maries, at the taking downe of Christ from the Crosse. The communion of the Priest signifieth the burial of Christ. The post-communion songue with ioy, signifieth the Resurrection. *Ite missa est*, signifieth the Ascension. The benediction of the Priest signifieth the comming of the Holie Ghost. The Gospel at the end of Masse signifieth the preaching of the holie Appostles, when

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when being filled with the holie Ghost, they begane to preache the Gospel through the whole world, & so begane the conuersion of the Gentils.

Of the Sacrament of Penance.

Scholar.

TH E R E foloweth now the fourth Sacrament, which is called Penance: declare therefore, I pray you, what this Sacrament is.

M. Penāce signifieth three things. First it signifieth a certaine vertue by which a man repenteth himself of his sinnes, and the contrarie vice is called impenitence, to wit, when a man wil not repent, but wil perseuere in sinne. Secondly we cal penance the paine and affliction, which a man taketh to satisfie to God, for the euil he hath done. And so we say that one doth great penance, because

cause he afflicteth himself much, with fastings and other austeritie. Thirdly penance signifieth a Sacrament, instituted by Christ to remit the sinnes of those, who ter Baptisme haue lost the grace of God, and do againe repent the same, and desire to returne into his fauour.

S. Wherin doth this Sacrament principally consist?

M. In two things: in the confession of the sinner, and the absolution of the Priest. For that Christ hath made the Priests iudges of sinnes committed after Baptisme, & geuen them authoritie, in his place, to remit them, so the sinner confesse them, & be otherwise disposed as he ought to be. So in this consisteth the Sacramēt, that like as the sinner confesseth his sinnes exteriorly, & the Priest exteriorly pronounceth absolution:

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tion: so God inwardly by meanes of those wordes of the Priest, losseth that soule from the band of sinne, with which it was tyed, and restoreth it to grace, and deliuereth it from that it had deserued, and to haue bene cast headlong into hel.

S. What is necessarie for the receiuing of this Sacrament?

M. Three things are necessarie, Contrition, Confession, & Satisfaction. VVhich are three partes of Penance.

S. VVhat meaneth Contrition?

M. That the hard hart of the sinner become soft, & in a certaine manner, breake it self with sorrow, for that it hath offended God. But in particular, Contrition containeth two things, and the one sufficeth not without the other. First that the sinner be earnestly sorie for al his sinnes

com-

committed after Baptisme: and therefore it is necessarie to examine wel, and to consider al his actions, and to be sorowful, that he hath not done them according to the lawe of God. Secondly that the sinner haue firme purpose to sinne no more.

S. VVhat meaneth confession?

M. The sinner must not be content with onlie contrition, but he must goe to the feete of the Priest, as Magdalen went vnto
Lut. 7. the feete of Christ, and confesse his sinnes, with truth not adding nor diminishing, nor mixing any lye: with simplicitie, not excusing himself, nor laying the fault on others, neither multiplying superfluous wordes; with integrity, vttering them al, not leauing anie thing for shamefastnes, and telling the number of euerie sorte, & the circumstances which
 anie

anie way do agrauate the sinne, so far as he can remember. Finally with shamefastnes, and humilitie, not recounting his sinnes, as if he told an historie, but telling them as things deseruing shame, and vnworthie of a Christian, & humbly desiring pardon.

S. VVhat meaneth satisfaction?

M. That the sinner haue purpose to do penance, and therfore he must willingly accept that punishment which his ghostlie father shal appoint him, and performe it with speede, cōsidering that God doth him most high fauour, in pardoning him the eternal paine of hel, and is contented with a temporal paine much lesse then his sinnes haue deserued.

S. Tel me now, what fruit this Sacrament bringeth?

M. VVe reape foure very great commodities by this Sacrament.

The

The first is that , which was said euē now, that God doth pardon vs the sinnes committed after Baptisme , and doth change the eternal paine of hel , into a temporal paine , to be suffered in this life, or in Purgatorie. The second , that the good workes which we had wrought , during the time we were in grace , and were lost by sinne , are restored to vs by meanes of this Sacrament. The third is , that we be loosed from the band of Excomunication, if perhaps we were tied therewith . For you must know that Excommunication is a most greuous punishment , which depriueth vs of the prayers of holie Church , of lawfully receuing the Sacraments, likewise of conuersing with faithful people, and finally of holie burial. And from this so terrible a punishment, we
are

DOCTRINE. 241

are deliuered ordinarily in the Sacrament of Penance, by the absolution of a Priest hauing authoritie of the Pope or of the Bishop. Albeit sometimes this absolution from Excomunication, may also be geuen, without the Sacramēt, by the Prelate, yea though he be no Priest. The fourth & last fruite is, that we are made capable of the Indulgences which the Popes do often geue.

S. V What is meant by Indulgences?

M. Indulgence is a Liberalitie, which God doth impart by means of his Vicar, to the faithful, by pardoning either al or some part, of the temporal paine, which they were to suffer for their sinnes, in this life or in Purgatorie.

S. V What is required for the gayning of Indulgence?

M. That a man be in the state of
L grace

grace(& therfore if he be in sinne he must confesse him self)& fulfill that the Pope apointeth, whē he granteth the Indulgence.

S. How often is it necessarie to confesse Sacramentally?

*Omnis
vtrius-
que. de
panis.
Et re-
miss.* M. Holie Church commandeth that euerie one confesse, at the least, once in the yeare. Further whosoever wil receiue anie other Sacramēt, especially the Sacramēt of the Altar, & is, or doubteth to be, in mortal sinne, must confesse before. Likewise when he is in peril of death, or goeth about anie thing, wherein is danger he may dye. And besides these, it is very wel done to confesse often, to kepe cleane a mans conscience, especially for that he that confesseth seldom can hardly do it wel.

S. There remaineth lastly, that I demand of you what the workes be, that are grateful to God, to satisfie

tis he for sinnes.

M. Al are reduced to three, to wit, Prayer, Fasting, and Almes. For so the Angel Raphael taught Tobie. The reason wherof is, *for Tob. 12* that a man hauing a soule, a bodie, & external goods: by prayer he offereth vnto God the goods of the soule, by fasting the goods of the bodie, by almes the external goods. By prayer is vnderstood the hearing of Masse, saying of the seuen Psalmes, the Office of the deade, & other like things. By fasting is vnderstood al corporal austeritie, as wearing of heare-cloth, whipping, lying on the ground, pilgrimages, & the like. By almes is vnderstood, al other workes of charitie, and seruice done to our neighbour, for the loue of God.

S. what is required to fast aright?

M. Three things are required:

to eate once only in the day: and that about midday, & the longer it is deferred, the better: and to abstaine from flesh, and in Lent, from eggs, and whit meates.

S. VWhether is it better to make satisfaction our selues to God, by these workes, or to take Indulgence?

M. It is better that our selues satisfie by these workes, because by Indulgence is satisfied only, for the bond of paine, or punishment, but by these workes we do both satisfie, and withal merite eternal life: but best of al is, to vse both these helps, satisfying our selues so much as we can, and withal taking Indulgences.

Of the Sacrament of Extreme Vnction.
Scholar.

VWHAT is Extreme Vnction?

M. Extreme Vnction is a Sacrament,

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ment, which our Lord instituted for the sick. It is called Vnction, because it consisteth in annoyn-
 ting the sicke with holie Oyle, and recyting ouer him certaine prayers. And it is called Extreme, as being the last amongst the vn-
 ctions, which are vsed in the Sacraments of the Church. For the first vnctiō is geuen in Baptisme, the second in Confirmation, the third in Priesthood, the last in sicknes. And it may also be called extreme, for that it is geuen at the end of the life.

S. VVhat be the effects of this Sacrament?

M. They are three. The first is remission of sinnes, that remaine somtimes after the other Sacraments, to wit, those which the partie did not remember, or not know, and which if he had knowen & remebred, he would

Iaco. 5.

willingly haue repented, & confessed them. The second is, to comfort the sicke, and to make him stronger in spirite in that time, whē he findeth him selfe oppressed with bodilie infirmities, and with temptations of the diuel. The third is, to restore the health of the bodie, if that be expediēt, for the eternal saluation of the same sick person. And these three effects are signified by the oyle, which is vsed in this Sacrament, for that oyle refresheth, strenghtneth, and healeth.

S. At what time ought this Sacrament to be receiued?

M. In this manie do cōmit great error, who wil not take this Sacrament, but when they are in departing this life. For the true time to take it is, when the phisitions iudge the disease to be dangerous, for when humane remedies

dies seme to be insufficient, the
 celestial remedies are chiefly to
 be sought for. And so sometimes
 it happeneth, that by the means
 of this holie Oyle, the sick partie
 doth recouer health: & therfore
 as this Sacramēt ought not to be
 demanded, when there is no
 danger to die: so ought it not to
 be deferred so long, til there be
 no hope remayning. And this is
 the cause why holie oyle is not
 geuen to those, that are put to
 death by iustice, because such are
 neither sicke, nor haue hope of
 life.

Of the Sacrament of Order.

Scholar.

VVHAT is the Sacrament
 of Order?

M. It is a Sacrament, in which
 powre is geuen, to consecrate
 the most holie Eucharist, and to
 minister the other Sacraments to

the people: or to serue, by proper office, those that haue receiued such powre. And it is called Order, because there are manie degrees in this Sacrament, one subordinate to an other. As Priests, Deacons, & other inferiors. But of these there is no nede to tel you anie more, seing this Sacrament doth not appertaine to al, but only to men of yeares and learning, who are not to learne the christian doctrine, but rather it belongeth to them to teach others.

Of the Sacrament of Mariage.

Scholar.

VV HAT is the Sacramēt of Matrimonie?

M. The Sacrament of Matrimonie, is the lawful ioyning of man and woman in holie wedlock:
Ephes. 5 Which signifieth & representeth the Vnion of Christ with his Church,

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Church, by the Incarnation: and the vnion of God with the soule by grace.

S. VVhat effects worketh this Sacrament?

M. First it geueth grace to the husband & the wife to cōporte them selues wel, & to loue eche other spiritually, as Christ loueth his Church, and as God loueth a faithful and iust soule. Secondly it conferreth grace, to know and to desire to bring vp their children in the feare of God. Thirdly it produceth a bond betwene the husband and the wife so straight, *1. Cor. 7.* that it is not possible to be dissolved, like as betwen Christ & his Church. And hereof it commerth that no bodie can dispence that the husband leaue his first wife, and take an other, neither that the wife leaue her first husband, and take an other.

L 5

S. what

S. What is necessarie to the making of Mariage?

M. Three things are necessarie. First that the parties be without impediment to be ioyned together; that is, that they be not kinsfolkes within the fourth degree; that they haue no solemne vowe of chastitie, nor the like. Secondly, that in contracting of Matrimonie, there be two or three witnesses, and in particular that the lawful Pastor, or Curate be present. Thirdly that the consent of both parties be free, & so expressed by wordes, or other signes.

*Conc.
Triden.
ses. 24
cap. 1.*

Otherwise it is no Mariage. *But touching the second point, where the*
Conc. Coucel of Trēt is not promulgate, though
Tolet. 3. c. 10. to marie without the Pastor, be mortal
Later. sinne, & subiect to cēsure of the Church,
2.6. 31. yet the Mariage is firme, & indissoluble.

S. VVhether is it better to marie, or to kepe perpetual chastitie?

M. The

DOCTRINE. 251

M. The Apostle S. Paul hath cle- *1. Cor. 7*
 red this doubt, hauing written,
 that who ioyneth him self in Ma-
 riage doth wel, but he that doth
 not ioyne him self, but keepeth
 virginie doth better. And the
 reason is, because Mariage is a *Amb.
lib. 1.
de vir.*
 thing humane, virginie is An- *inc. 13.
Mat.*
 gelical. Mariage is according to *Mat. 13.
Cyp. de
habitu*
 nature, Virginie is aboue na-
 ture. And not only virginie, but
 widowhood also is better then
 Mariage. Therfore wheras our *virg.
Ieron.
lib. 1.
in lo-
uin.*
 Sauour said in a parable, that the
 good seede yelded in one fild thir-
 tie fold fruite, in an other three-
 score, in an other a hundred fold:
 the holie Doctores haue declared, *Aug.
de ser.*
 that the thirtie fold fruite is of *virgi-
nit. ca.
44*
 Matrimonie, the threescore fold
 of widowhood, the hūdreth fold
 of virginie.

YOv haue declared the foure principal parts of Christian Doctrin. I desire to know, if there be anie thing els to be learned?

M. The necessarie things to be knowen, are those foure, which I haue already shewed you. But there be some other things profitable also, to the end we pretend of obtayning eternal saluation, to wit, Vertues and Vices, good woorks and sinnes. For albeit we haue spoken already of these things in general, in the declaration of the Crede, and of the Commandements, yet it wil be very profitable to speake of them more distinctly and in particular.

S. Tel me then what is vertue?

M. Vertue is a qualitie which is receiued in the soule, & maketh
a man

a man good. For as science maketh a man a good Philosopher, and art maketh one a good artificer: so vertue maketh a good mā, & causeth him to do that which is good, and that with facilitie, readines, & perfection. Wheras he that hath not vertue, though he may somtimes do wel, yet he shal not do it without difficultie & imperfection, wherof to geue you some example, vertue is like to art, and practise. For you see one that hath art, to play on the Citerne, or Lute, playeth both wel and with facilitie, although he neuer looke vpon the strings, wheras an other that hath not the art, or hath not practise, may wel touch the stringes, and make them sound, but he shal neither do it readily, nor so wel. Euen so he that hath the vertue (for example) of Temperance,

fasteth

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fasteth with great facilitie, and chearefulnes, when it is needful, & he fasteth perfectly expecting the conuenient houre, & eating meates appointed, & once only, but he that hath not this vertue, or contrariwise is a glutton, it seemeth a death to him to fast, and if perhaps he fast, he can not wel expect the due houre of dinner, and after at night, in place of a drinking as the custome is, he wil make so large a collation, as wanteth little of a supper.

S. How manie vertues be there?

M. The vertues are very manie: but the more principal, and to which al the rest are reduced, are seuen, to wit, the three Theological, Faith, Hope, & Charitie, and foure Cardinal, Prudence, Iustice, Fortitude, and Temperance. And according to this number, there are seuen giftes
of

1. Cor.

13.

Sap. 8.

Isaia. 11

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of the Holie Ghost, and the Euangelical Beatitudes, which *Mat. 5.* guyde vs to the perfection of Christian life. There be also seuen *Mat. 25.* workes of mercie corporal: and *Tob. 1.* seuen spiritual. Of alwhich I wil *Eccl. 12.* geue you a brieve instruction.

Of the Theological Vertues.

CHAP. II.

VV *Scholar.* HAT is faith?

M. Faith is the first of the Theological vertues, that is of those vertues which haue immediat relation to God. And the proper office of faith is, to illuminate & eleuate the vnderstanding, to beleue firmly al that God, by his Church, reueyleth vnto vs: although it be otherwise hard and a boue natural reason.

S. VVhat is the cause that we must beleue matters of faith so firmly?

M. The

M. The cause is, for that faith doth relie vpon infallible veritie, for so much as al that faith proposeth vnto vs, is reuealed from God, and God is veritie it self. Wherefore it is impossible that, that which God saith should be false. And so when faith proposeth anie thing vnto vs, which appeareth contrarie to reason, as for example, that a virgin should bring forth a child, it is necessarie to consider that humaine reason is feeble, and may easely be deceiued, but God can not be deceiued, nor deceiue vs.

S. VVhat is necessarie to be beleued, by this vertue of faith?

M. It is necessarie to beleue distinctly, al the Articles of the Crede, which before I haue declared. And specially those Articles wherof Feasts are, kept, euerie yeare in holie Church: as the
Incar-

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Incarnation of our Lord, the Nat-
 iuitie, the Passion, the Resurre-
 ction, the Ascension, the cōming
 of the Holie Ghost, and the most
 Holie Trinitie. Moreouer we
 must be readie to beleue, al that
 shalbe declared vnto vs, by holie
 Church. And finally in al out-
 ward behauiour, to shunne and
 auoide those things, which haue,
 anie shew of infidelitie, as to car-
 rie the habit of a Turke, or of
 the Iewes, the eating of flesh
 on daies forbidden as Heretikes
 do, and such like. For that it is
 necessarie, to confesse the true
 faith, not only in hart and with *Rem.*
 mouth, but also with exterior *10.*
 deedes, to shew our selues to dis- *Tis. 1.*
 like of al Sects, that are contrarie
 to holie Church.

S. VVhat is hope?

M. Hope is the secōd Theologi-
 cal vertue, so called, because it al-
 so

so hath immediat relatiō to God.
For as by faith we beleue in God,
so by hope, we trust or hope in
God.

S. VVhat is the office of Hope?

M. It is to eleuate our mind to
hope for eternal felicitie. And be-
cause this is so hiegh a benefit,
that it was not possible to reach
therto by humane abilitie, ther-
fore God geueth vs this superna-
tural vertue, that by it we may
trust, to attaine to so great a good.

S. VVherupō is this hope groun-
ded, and wheron doth it relie?

M. It is grounded, & doth relie v-
pon the infinite goodnes & mer-
cie of God, wherof we haue most
certaine signes: seing he hath ge-
uen vs his owne Sonne, & by his
meanes adopted vs for his chil-
dren, and promised vs the inheri-
tāce of the kingdome of Heauē,
if we do workes conformable to
the

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the dignitie receiued, and hath also geuen vs grace and sufficient helpe, to do such workes.

S. VVhat is Charitie?

M. It is the third Theological vertue, hauing immediat relation to God. By this vertue our soule is eleuated to loue God aboue al things. Not only as Creator, and Author of al our natural good, but also as the geuer of grace & of glorie, which are supernatural.

S. I would know, whether charitie be also extended vnto creatures?

M. Charitie is properly extended vnto al men, and to al things, which God hath made. But with this difference, that God is to be loued for himself, he being infinitely good, and it is farther extended, to al other things, which are to be loued, for the loue of God. And in particular our neighbour,

bour, our parents or friends, are not only to be vnderstood, but also euerie man though he would be our enimie, because euerie mā is the Image of God, and for the same is to be loued.

S. Is Charitie a great vertue:

M. It is the greatest of al others, and it is so great, that whosoever hath it, can not lose his saluation if he first lose not charitie. And he that hath it not, can by no meanes be saued, though he had al the other vertues, & giftsof God.

of The cardinal Vertues.

V*V* *Scholar.*

H A T is Prudence?

M. It is the first of the foure Cardinal vertues, which haue this name, because they be principal vertues, and as fountaines of al the other moraland humane vertues. For that Prudēce gouerneth the vnderstanding. Iustice gouerneth
neth

neth the wil. Fortitude gouerneth the irascible powre. And Temperance gouerneth the appetite of concupiscence.

S. What is the office of Prudence?

M. It is to shew the due end of euerie action, and the conuenient meanes, and al the circumstances, to wit, the time, the place, the manner, and such like; that the worke may be wel done, in al points & perfectly. And therefore it is called the mistress of other vertues, & is as salt to meats, and as the sunne in the world.

S. V Which be the vices contrarie to Prudence?

M. Vertue consisteth in the middest, and hath alwayes two contrarie vices, which are in the extremes. One vice contrarie to Prudence is Imprudence, that is, inconsideration & rashnes: & it is in those, that do not consider
what

what they haue to do ; and so either they looke not to the true end, or they vse not the true meanes . The other vice is subtiltie, or carnal pollicie: and it is in those that with great diligence think of the end, and of the meanes, but they direct al things to their priuat commoditie , for the gaining of some worldlie benefit. And therefore they endeavour subtilly , to deceiue their neighbour , to bring to passe their busines to their owne purpose. But in the end it wil appeare , that such are most imprudent, loosing the most soueraigne good, for the loue of things of no importance. S. VVhat is Iustice , and what is the office therof?

M. Iustice is a vertue , which geueth euerie one that is his owne. And so the office therof is to make things iust, & to put equalitie

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litie in humane cōtracts. VVhich is the foundation of quietnes, and of peace. For if each one would be content with his owne, & not couere that belongeth to an other, there should neuer be warre nor discord.

S. VVhat be the vices contrarie to Iustice?

M. They are two. One is Iniustice, that is when one taketh that which belongeth to an other, or in contacts geueth lesse then he ought, or taketh more thē is due to him. The other is too much iustice, that is, when one is too rigorous, & wreasteth things by pretence of iustice, more seuerly thē reason requireth. For in some cases, it is necessarie, that compassion be mixed with iustice.

As if a poore man, can not pay al he oweth presently, without his great losse or damage, it is a reasona-

sonable thing and iust, that he haue a litle time graunted him: & to denie him the same is to great rigour.

S. VVhat is Fortitude, and what is the office therof?

M. It is a vertue which maketh vs readie to ouercome al difficulties, that would otherwise hinder vs from doing wel. And it reacheth euen to suffering death, when it is necessarie for the glorie of God, or for performing our dutie. And so al the holie Martyrs haue triumphed ouer their persecutors, by this vertues. And in like manner al valiant soldiars, which in iust warrs haue made so great prooffe of their valoure, haue become glorious by the same vertue.

S. VVhat be the vices cōtrarie to Fortitude?

M. They are cowardlines, & audacious

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cious temeritie. For cowardlines maketh one to yeld too easely, which cometh of the lack of fortitude. And audacious temeritie maketh one, put himself in danger, whē there is no nede: which (so to terme it) is too much fortitude. And it deserueth no praise but blame, and therfore is no vertue but a vice.

S. What is Temperance, & what is the office therof?

M. Temperance is a vertue that bridleth sensual delights, & maketh a man to content himself, with such pleasures, and in that measure, as reason alloweth.

S. What are the vices contrarie to Temperance?

M. They are Intemperance, and Insensibilitie. Intemperance is, when one is to much geuen to delights, and therfore committeth excesses in eating, and such
M things,

things, as do hurt both the soule,
and the bodie. Insensibilitie is,
when a man vseth the other ex-
treme, and so flyeth al pleasures,
that he wil not cate things ne-
cessarie for his health, to auoide
that litle delectation, which con-
ueniēt meats do naturally bring.
But the vice of intemperance is
much more common amongst
men, then the vice of insensibili-
tie. And therefore al holie men, by
word and example, haue exhor-
ted vs to fasting, and to mortifi-
cation of the flesh.

Of the seuen giftes of the holie Ghost.

C H A P. 13.

V *Scholar.*

HICH be the seuen
giftes of the Holie Ghost?

Isa. 11. M. They are those, which the
prophet Isaie hath taught vs, to
wit, wisdom, Vnderstanding,
Counsaile, Fortitude, Knowledge,
Pictie,

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Pietie, & the Feare of our Lord,
S. Wherto do these gifts help vs?

M. To attaine to the perfection
of christian life. For they are as a
ladder, by which we clime vp,
from the state of sinne by diuers
degrees, euen to the height of san-
ctitie. But you must know that
the Prophet numbred these step-
pes comming downwards. For
he did see as it were a ladder
which came from Heauen. Ne-
uertheles we wil recount them
ascending, as going vpwards and
ascending from earth to heauen.
The first degree then is, the Feare
of our Lord, which doth terrifie
a sinner, when he thinketh that
he hath God almightie his eni-
mie. The second degree is Pietie.
For he that feareth punishment
which God threateneth against
a sinner, beginneth to become
godlie, and desirerh to obey and

to serue God , and to worke his holie wil in al things . The third degree is Knowlege , for that he who desireth to worke the wil of God, demandeth of God , that he wil teach him , his holie commandements , and God partly by preachers, partly by bookes, and partly by inward inspirations, teacheth him al that is necessarie. The fourth degree is Fortitude , for he that knoweth , and is willing in al things to serue God, findeth manie difficulties, & tentations of the world , the flesh & the diuel . And therfore God at that time of nede geueth him the gift of Fortitude , that he may ouercome al difficulties . The fift degree is Counsaile, for when the diuel cā not preuaile by force , he turneth him selfe to deceipts , & vnder pretence of good , prouoketh the iust man to fal: yet God doth

doth not abandon him, but ge-
ueth him the gift of Counsaile,
by which he preuaileth against
the deceits of the enemy. The
sixt is the gift of Vnderstanding,
for when a man is wel exercised
in actiue life, and hath had manie
victories against the diuel, God
doth draw him, and exalt him to
contemplatiue life, and with the
gift of vnderstāding, maketh him
to vnderstand and penetrate di-
uine Misteries. The seuenth is the
gift of VVisedome, which is the
complement of perfection. For
he is wise that knoweth the first
cause of al things, and according
thereto formeth al his actions:
which none can do, but he that
ioyneth perfect charitie, to the
gift of vnderstanding. For by the
vnderstanding, he knoweth the
first cause, and by charitie he di-
recteth and disposeth al things
vnto

vnto it, as vnto the last end. And because wisdom ioyneth the affection to vnderstanding, therefore it is called wisdom, that is *sauorie knowledge* as Saint Bernard teacheth vs.

Of the eight beatitudes.

CHAP. 14.

Scholar.

VVHAT are the eight beatitudes, which our

sch. Lord taught vs in the Gospell?

M. They are an other ladder to clyme vnto perfection, like vnto that of the gifts of the Holie Ghost. For that in seven sentences are conteyned seven degrees, to arriue vnto beatitude. And lastly the eight doth geue vs a signe to know whether a man haue ascended vp these degrees or no.

S. Declare vnto me this ladder briefly?

M. Christ our Lord, in the three
first

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first degrees, teacheth vs to take away the impediments of perfection, wherby we ascend vnto felicitie. The general and ordinarie impediments are three; the desire of goods, of honors, and of pleasures. So Christ saith in the first degree; that the poore in spirit are blessed, that is, those who willingly despise goods. In the secōd he saith, that the meeke are blessed, that is, those that geue place to al, not resisting those, that put themselues before, and thrust them behind. In the third he saith, that those are blessed that weepe, that is, those that seeke not the delights, and pleasures of the world, but attend to do penance, and to bewaile their sinnes. In the other two degrees he teacheth vs the perfection of the actiue life, which consisteth in fulfilling al that we are bound vn

to by iustice, and by charitie.
Therefore he saith in the fourth
degree, that those are blessed,
that hunger and thirst iustice.
And in the fifth he saith, that the
merciful are blessed. In the last
two, he draweth vs to perfe-
ction of the contemplatiue life:
and therefore he saith in the sixt,
that they are blessed, that haue a
cleane hart, for they shal see God,
that is, they shal see him in the
life to come, in glorie; & in this,
they shal know him by grace of
contēplation. And in the seuenth
he saith, that the peaceable are
blessed, because they shal be cal-
led the children of God; that is,
blessed are they who hauing ad-
ded perfect charitie, to contem-
plation, haue made al their re-
pose in God, and pacified al the
kingdome of the soule, and so
they shalbe children of God, like
vnto

vnto their Father, holie and perfect. In the eight sentēce no new degree of perfection is cōteyned, as S. Augustine doth wel say, *lib. 1. serm.* but there is declared a manifest *Domin.* signe, to know if one be arriued *in more* to perfection: and this signe is to suffer willingly vniust persecution, for that like as the gold is tried in the fornace, so is a iust and perfect man in tribulations. *Of the seuen vorkes of mercie corporal, and seuen spiritual.*

CHAP. 15.

Scholar.

IT remaineth that you declare to me the workes of mercie, aswel corporal as spiritual.

M. The workes of mercie corporal ar seuen. Wherof we haue six in the holie Gospel; to wit, to geue meate to such as haue hunger: to geue drink to such as haue thirst: to cloth the naked: to

Mat. 25

M 5

har-

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harbour pilgrimes: to visit the sicke: to comfort the imprisoned. The seuenth worke, which is to burie the dead, holie Tobie hath taught vs, & the Angel Raphael. The workes of mercie spiritual are also seuen: to instruct the ignorant: to geue counsaile to the doubtful: to comfort the afflicted: to correct such as erre: to pardon offences: to beare with other mens defects: and to pray to God for the quick and dead. S. Is there anie cause that excuseth vs, from the workes of mercie?

Tob. 7.

Ex 12.

M. Three things may excuse vs. The first is when a man hath not the meanes to do them: and so that good Lazarus, the poore begger, of whom it is read in the

Luce 16. Ghospel, did no corporal workes of mercie, because himselfe had nede, in a manner of al those
workes,

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workes, and so was crowned for his patience. And this is the ordinance, of God, that the rich may saue themselves, by shewing mercie, and the poore by the way of patience, and so he that hath not knowlege or prudence for himself, is not bond to teach or geue counsaile to others. The second cause is, when a man serueth God in a higher sorte, then the actiue life is, and by reason of that state hath no occasion to do manie workes of charitie, so the holie Eremites, that remayne inclosed in solitarie places, or in their cels, to contemplate heauenlie things, are not bound to leaue that holie exercise, and goe to seeke those, to whom they may doe workes of mercie. The third cause is, when a man doth not find anie that hath notorious nede of his mercie: for that we are not bond

to succour anie but those, who can not help themselves, or haue not others that wil & can help them. True it is, that perfect mercie doth not expect the time of the bond, but is readie to succour in the best manner it can, and al that it can.

S. It semeth to me that al men may worke, the last worke of mercie, that is, to pray to God for our neighbour?

M. So it is, and therfore the holie Eremites do also the worke of mercie, for that they pray to God that he geue his grace, to al those that nede it.

Of Vices and sinnes in general.

CHAP. 16.

Scholar.

IT is now time that you teach me, what vice and sinne, is to flie from it: like as you haue instructed me in vertues and good workes, to obtaine them.

M. Sinne is nothing els but a voluntarie committing or omitting against the law of God. VWhere you haue to consider, that three things are required to a sinne. First that there be some act committed, or omitted, that is to do, and worke a thing forbidden, or not to do a thing commanded. As for example, to blaspheme is a committing, not to hear Masse is an omission. Secondly is required that this committing or omitting be against the law of God: for that the law of God is the rule of wel working, like as the art of a maison is the rule of making a wal wel. And therefore as a maison is not a good maison, and maketh not a wal wel, when he worketh not according to art: so a man liueth not wel, & is not a good man, when he foloweth not the law of God. And by the
law

law of God is not only vnderstood, that which he hath geuen by himselfe, as the tenne commandments are, but that also, which he geueth vs by his Vicare in earth, the Pope his Holines, & other superiors, as wel spiritual as temporal: because al are the ministers of God, & haue authoritie from him. Thirdly is required, that committing, or omitting be voluntarie: for whatsoeuer is done without consent of the wil, is no sinne. As for example, if one blaspheme when he sleepeth, or hath not the vse of reason, or probably knoweth not, that such a word is blasphemie: in such a case a man sinneth not: because there is no consent of the wil.

S. I haue vnderstood, what sinne is, now tel me what vice is?

M. Vice is an euil habite, and an
euil

euil custom of sinning, procured by often sinning. Wherof cometh, that a man sinneth more easely: and with more boldnes, and alacritie. As (for example) we do cal one a blasphemmer, or a gamester, when he is wont to blaspheme, or vseth gamming. So that to blaspheme is a sinne, & to be blasphemmer is a vice. And so we may say of al the other sinnes.

S. Is sinne a great euil?

M. It is the greatest euil that can be found. Yea rather, it onlie is absolutely euil, and displeaseth God more then anie thing els. VWhich appeareth by this, that God spareth not to destroy & lose the most noble things that he hath, to punish sinne. If a Prince had a vessel of siluer, or of gold, most fayre, and most precious, and finding in it some stinking liquore, should be so displeased ther-

therwith, that he should breake it & cast it into the bottome of the sea: you would doubtlesse say, that Prince had a wonderful great hate against that liquore. So God hath made two most precious vessels: one of siluer, which is man, and one of gold which is an Angel. And for that he hath found this stinking liquore of sinne, in the one & in the other, he hath broken them, and cast into the botome of hel to perpetual miserie, al those Angels that sinned: & dayly casteth into the same place of perdition, al those men that die in their sinne. And once for the sinnes of the world, he brought vpon it the Diluge & drowned al; except Noe and his familie that liued iustly.

S. How manie sortes of sinnes be there?

M. Sinne is of two sortes. For one

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one is called Original sinne, and the other Actual. And actual sinne is likewise of two sortes; one mortal, and the other venial
of original sinne.

CHAP. 17.

VV *Scholar.* **H**AT is original sinne?

M. Original sinne is that in which we are borne: and it commeth vnto vs by succession from our first Father Adam. For you haue to know, that when God made the first man, and the first woman, called Adam, and Eue, he gaue them seuen giftes. First he gaue them his grace, by which they were iust, and the friends of God, and his adopted children. Secondly he gaue them great knowlege, how to do wel and to shunne euil. Thirdly he gaue them obediēce of the flesh to the spirit, that it should not be moued

to vnlawful desires against reaso.
Fourthly he gaue them prompt-
nes & great facilitie to do wel, &
to flie euil, & but one most easie
cōmandement to obserue. Fiftly
he freed them from al labour, &
feare. For the earth brought forth
fruites sufficiēt for mans life of it
selfe: neither was there anie thing
that could hurt man. Sixtly he
made them immortal, that is, that
they should neuer haue died, if
they had not sinned Seuenthly he
would after some time haue trās-
lated them into Heauen, to such
an eternal and glorious life, as
Angels haue. But the first man &
woman, inueigled by the diuel,
did not obserue that command-
ment, and so they sinned against
God, and therby lost those seuen
gistes, which I spoke of. And be-
cause God gaue them those gistes
not only for them selues, but also
for

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for al their posteritie, therfore they lost them, for themselues & for vs al: & made vs partakers of their sinne, and of al their miseries: as we should haue bene of al their graces, and other benefites, if they had not sinned. This then is Original sinne, an enmitie with God, and a priuation of his grace, with which priuation we are borne. Wherof procedeth ignorance, euil inclinations, difficultie to do wel, and facilitie to do euil, the paine and trauel to prouide to liue, the feares and periles in which we remaine, most certaine death of the bodie, and also eternal death in hel, if before we dye, we be not deliuered of sinne, and returne not into the fauour of God.

S. VVhat remedie haue we against this Original sinne?

M. It is already said before, that
the

the remedie is the Passion, and Death of Christ our Lord. For so God would, that he that should satisfie for the sinne of Adam, should be himself without sinne: and the same was God and man, & so he was infinitely acceptable to God, and did obey, not in an easie thing, as that was, which was commanded to Adam, but in a most hard thing, as was the ignominious death of the Crosse. And this remedie is applied to vs, by holie Baptisme, as hath ben said. And albeit God doth not straightwaies render vnto vs, al those seuen giftes: yet he hath restored to vs, the most principal which is his grace, by meanes wherof, we are made iust, the friends, and children of God, and heyres of Heauen. The other giftes shalbe restored vnto vs hereafter, with great increase
in

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in the other life, if we behaue
our selues wel in this.

Of Mortal and venial sinne.

CHAP. 18.

Scholar.

DECLARE vnto me now,
what is actual sinne, & how
one is mortal, & an other venial.
M. Actual sinne is that which
we commit by our owne wil,
when we are come to the vse of
reason. As to steale, to kil, to
fweare falsly, & such like things,
cōtrarie to the law of God. And it
is mortal sinne when it depriueth
vs of the grace of God, which is
the life of the soule, and maketh
one worthie of eternal death in
Hel. It is venial sinne, when it
displeaseth God, but not so much
that it depriueth vs of his grace:
and merith punishment, but
not eternal.

S. How shal I know, whether
the

the sinne be mortal, or venial?

M. To know when a sinne is mortal, you must obserue two rules. One is, that the sinne be cōtrarie to the charitie or loue of God, or of our neighbour. The other, that it be with ful consent of the wil. For when either of these two thinges is wanting: it is not mortal but venial. And a sinne is then said to be against charitie, when it is against the law, in a matter of weight, as when it is a sufficient offence to breake frendship: but when it is in a smal matter, such as ordinarily breaketh not frendship: it is not then against charitie: but is said, not to be according to charitie. And so such as commonly breaketh frendship, is against the law, because it is against charitie, which is the end of the law: such as cōmonly breketh not frédship
is not

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is not against the law, but not according to the law, because it is not against charitie, but not according to charitie. Take an example: to steale a great quantitie of money, is a mortal sinne: because it is against the law of God, being in a matter of weight, & in the iudgement of most men sufficient to breake frendship, & so is against charitie: but to steale a farthing, or a pinne, or a like thing, is not a mortal sinne, but a venial, because it is in a smal matter: which although it be not according to charitie, yet it is not against charitie: because it is not a thing that in reason can breake frendshipp. In like maner we may say of being voluntarie. For when a thing is against the law, in a matter of weight, and fully voluntarie, it is a mortal sinne: but if it be not fully voluntarie,
as if

as if one haue a thought, or a sodaine desire to steale, or to kil, or to blaspheme, and presently perceiueh his error, before he fully consent with his wil, it is only a venial sinne. Therefore a man must stand vpon his guard, and presently as he is aware of en euil thought, or desire, he must driue it away, before he geue consent.

of the seuen Capital finnes.

CHAP. 19.

Scholar.

I DESIRE now to know, which be the most principal finnes, to the end I may flie them with more diligence.

M. Some finnes are more principal, because they are as foun-
taines or rootes of others, & ther-
fore called capital, and these are
seuen. Others are more principal,
for that they are more hard to be
pardo-

DOCTRINE. 289

pardoned, and are called sinnes against the Holie Ghost, and they are six. Finally there are others more principal, because they are more manifestly enormous, and against al reason, and therfore it is said, that they crie for reuenge to Heauen, and they are foure.

S. Which are the Capital sinnes?

M. They are these. Pride, or (as *S. Gre.* others cal it) Vainglorie, Coue-^{32. ma-}roufnes, Lecherie, Enuie, Gloto-^{tal. c. 17.}nie, Anger, and Slouth.

S. Wherefore are they called capital?

M. They are not called capital, because they are mortal: for manie sinnes are mortal, and are not capital, as blasphemie & murder: and manie capital, which are not alwayes mortal, as anger, glottonie, & slouth. But they are called capital, because they are heads of manie others, which

N

pro-

procede from them, as branches from the roote, and riuers from the fountaines.

S. VVhat is Pride, what sinnes doth it bring forth, and what is the remedie aganſt it?

M. Pride is a sinne, by which a mā thinketh himself to be more then he is: and so preferreth himself aboue others, not willing to haue others a bouehim norequal with him. The sinnes which it produceth, are vaine glorie, and vanting of himselfe, contending with others, discord, disobedience, and the like, The remedie is, to attend with al diligence to holie humilitie, that is, to know that a man is nothing of himself, and that al we haue, is the gift of God, and to thinck that others are better then we, and therefore to esteeme our selues lesse then others, in mind to submit our selues.

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selues to al, & outwardly to honor al others, according to their degrees. It helpeth also to consider, that pride maketh a man like the diuel, and that it displeaseth God highly: wherupon it is written, that God resisteth proud men, & boweth himself to humble men: he confoundeth the proud, and exalteth the humble.

1. Pet. 5.

1ac. 4.

S. VVhat is Couetousnes, what are the sinnes which come of it, and the remedie aganst it?

M. Couetousnes is a disordinate affection towardes riches, and it consisteth in three things. First in desiring the goods of others, not being contēt with his owne. Secondly in desiring more then is sufficient, & not willing to geue the superfluous to the poore, as we are bond. Thirdly in louing those goods we haue too much, though they be our owne, and

not superfluous . And this appeareth when a man is not found readie to lose his goods, in a case that is necessarie, for the honor of God. And therefore S. Paul saith, *Ephes* 5 that couetousnes is (in some sort) Idolatrie, for that the couetous man preferreth his goods before God, seing he is contented rather to lose God then his goods. The sinnes then which procede of couetousnes are manie, as Theft, Robrie, deceiptes in buying and selling, crueltie towards the poore, & other like. The remedie is to exercise our selues in the vertue of liberalitie, considering that in this life, we are trauelers, and pilgrimes: and that therefore it is much better for vs, not to load our selues with goods, but to diuide them, with our fellow trauelers, who may carrie them vnto our contrie: & so being in
part

part disburdened, we may make our voyage more easily.

S. What is Lecherie, what sinnes doth it bring forth, and what is the remedie against it?

M. Lecherie is a disordinate affection towards carnal pleasures and delights. The sinnes which procede from it, are Blindnes of mind, Temeritie, and Inconstancie, as also Adulterie, Fornication, dishonest words, and al other vncleanes. The remedie is to be wel exercised in fasting, in prayer, and in flying euil companie: because these are the means to keepe chastitie: and aboue al for men not to trust themselues, or their owne vertue and holines, butto stand aloofe from dangers, and to keepe wel their senses, considering that the most strong Sampson, the most holie Dauid, and most wise Salomon,

N 3 were

were deceiued with this vice, & fel into great blindnes of mind, and chiefly Salomon, who was brought to adore al the Idols of his Concubines.

S. V What is Enuie, what sinnes do come of it, and what remedie is there against it?

M. Enuie is a sinne, by which one is displeased at the good of an other: for that it seemeth to diminish his owne greatnes. Where you haue to consider, that when the good of an other displeaseth you, for that he is not worthie to haue it, or because he vseth it not wel, it is no sinne. Likewise when you are displeased, that you also haue not the good, which others haue, and chiefly vertue, deuotion, and the like goodnes, this also is no sinne, but rather is a holie and commendable emulation. But when

when it displeaseth you, that an other hath some goodnes, because it seemeth to you, that it darkeneth your glorie, and you would that he had it not, to the end he were not your equal, or your better, it is the sinne of Enuie. And it bringeth forth manie sinnes, as peruerse iudgement, joy of an other mans euil, murmuring, & detractiō. For that the enuious seeketh to diminish the good name of his neighbour. And finally, somtimes it induceth to commit murder, : as Cain did, who for enuie killed his brother : and the Iewes for enuie procured the death of our Lord. The remedie is, to be exercised in brotherlie charitie, and often to thinck that Enuie hurteth more him that enuieth, then him that is enuied. For that the enuious afflicteth & freteth himself inwardly, and of-

tentimes God doth exalt him, that is enuied, by that meanes by which the enuious would haue abased him. So we see that the diuel for enuie caused mā to lose the terrestial Paradise, and God by that occasion wrought, and Christ came into the world, and so gaue vs the celestial Paradise. The brothers of the Patriarch Ioseph, sold him for enuie, and God by that occasion brought to passe, that Ioseph became Lord of his brothers. Saul for enuie persecuted Dauid, & God caused Saul to lose the kingdom & gaue it to Dauid.

S. VVhat is Glottonie, what sinnes produceth it, and what is the remedie against it?

M. Glottonie is a disordinate appetite of eating, and drinking: which consisteth in taking more meate then is conuenient, in seeking

seeking to precious meats, in desiring forbidden meats, as flesh on the Friday, and Saturday, in not expecting the houre of eating on fasting dayes, & finally in eating with to great desire and eagrenes. The sinnes which come of gluttonie, are obscuritie of vnderstanding, vaine mirth, & babling. And often of Gluttonie cometh Leacherie, with al the sinnes which proceede thereof. The remedie is to attend vnto temperance & abstinence, which help both the soule & the bodie. And in particular it is most profitable to consider, that the delight of gluttonie is very short, and often leaueth behind it long paines of the stomacke, of the head, and otherlike.

S. What is Anger, what sinnes doth it bring, and what remedie is there against it?

N s

M. An-

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M. Anger is a disordinate desire of reuenge. But you must know, that moderate and ordinat anger is good. VVherupon the Psalme saith: Be you angrie & sinne not. *Psalm. 4*
 And Sainct Basil saith, that anger is like to a dogge, which is good *S. Basil. in orat. de ira.* when he barketh against enemies, but not when he hurteth friends. The disorder of anger consisteth in three things. First in desire to be reuēged of him that deserueth it not, and that hath not offended vs. Secondly in desiring to reuēge by priuat authoritie, for that to punish, and to vse reuēge against malefactors, doth not belong to anie, but to Superiors, as to the Prince, or Magistrate. And for so much as God is the Supreme Prince, he saith, That to him reuenge principally belongeth. *Rom. 12*
 Thirdly, in reuēgeing for hatred, and not for zeale of iustice, & in
 excec-

exceeding in the maner, and in other circumstances. The finnes which come of disordinat anger are cōtentions, iniurious wordes, furious behauiour, outragious actions, as of madmen: for immoderate anger is like to madnes. The remedie is to be exercised in the vertues of meeknes, and of patiēce, considering the examples of holie mē, & of Christ himself, who by supporting and suffering, haue triumphed more gloriously, then worldlie men do by endeuoring to be reuenged of their enimies.

S. VVhat is Slouth, what finnes produceth it, and what is the remedie against it?

M. Slouth is called in Greke Acidia, & signifieth tediousnes, lothsomnes, and grief to do wel. And it is a mortal sinne, when one greueth and taketh lothsom-

nes to do wel, and is displeased for that he is bond to obserue the commandments of God, and to walke in the way of vertue. The sinnes which it produceth, are light esteeming the cōmandmēts: easily yelding himself to vices: desperatioo of wel doing: hatred & dislike of such as would draw or force a sinner to leaue sinne, & to take a good way. The remedie is, neuer to be idle, to read good bookes, to consider the great reward, which God promiset to those, that are diligent in obseruing his commandments, and the eternal and intollerable punishment, which is prouided for the negligent.

Of the sinnes against the Holie Ghost.

CHAP. 20.

Scholar.

VVHAT, and how manie
be the sinnes against
the

the Holie Ghost?

M. They are six to wit, despaire of our saluation: presumption to be saued without merites: to impugne the known truth: enuie at an other mans grace: obstinacie in sinne: and final impenitence.

S. VVherfore are they called finnes against the Holie Ghost?

M. Because they are committed vpon meere malice, and specially the third, which is of al other properly a sinne against the Holie Ghost: that is, whē a man knoweth the truth, and yet wil obstinately hold, & proue that it is not true. To sinne of malice is said to be against the Holie Ghost: because goodnes is attributed to the Holie Ghost, which is contrarie to malice: like as to sinne of ignorance, is said to be against the Sonne of God, to whom wisdom is attributed: and sinning
of

of frailtie is said to be against the Father, to whom powre is attributed.

S. what haue these sinnes proper?

M. They haue this, that they are not pardoned in this world, nor *Mat. 12* in the other, as our Lord admonisheth vs in the Gospel. V Which yet is thus vnderstood: that they are hard to be pardoued: because seldom and hardly those that fall into these sinnes, come to true repentance: like as when we say: a disease is incurable, we wil not for al that say, it can not be cured by anie meanes: but that it is seldom cured, or that ordinarily it is not cured.

Of sinnes that crie vnto Heauen.

C H A P. 21.

Scholar.

HOW manie are they, and what be the sinnes, which crie vnto Heauen?

M. They

DOCTRINE. 303

M. They are foure, to wit, wilful murder: carnal finnes against nature: oppression of the poore, and chiefly of orphans, & widowes: & to defraud workmen of their wages.

*Gen. 4.
Gen. 18
Exo. 22.
Iac. 5.*

S. VVherfore is it said, that they crie to Heauen?

M. Because the iniustice of these finnes is so manifest, that it can not be couered or hidden by anie meanes.

of The foure last things.

CHAP. 22.

Scholar.

I VV O V L D haue some generall document to flie sinne.

M. The wise man saith, Remember thou the last things, and thou wilt neuer sinne. The last things are foure, Death, the General Iudgement, Hel, and Heauen.

Ecd. 7.

S. VVherfore are these foure things called the last?

M. Be-

M. Because death is the end of life, and the last thing which is to happē in this world. Final iudgement is the last of al the iudgements, that are to be geuē: & therefore there is no appealing from it. Hel is the last euil, that malefactours are to haue, & they are to remaine therein for euer, without possibilitie euer to change. Heauen is the last good, which the good are to haue, and they are neuer to lose it.

S. I would haue some considerations, to exercise my self in these last things, for that remembring my self often of them, I should neuer sinne, as the wise mā saith, whom you alleaged.

M. Concerning death you may consider these foure points. First that death is most certaine, and none can escape it. The second, that the houre of death is vncertaine,

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taine, and manie die when they least thinck of it. The third, that in death al the designments of this life do end: and then the vanitie of the world appeareth. The fourth, that at their death euerie one repenteth the euil he hath done, and the omission of good, which he might haue done: and therefore it is great follie to do that, wherof we are sure to repent vs. Touching Iudgment you may consider these points. First, that the iudgement shalbe geuen of a most important matter, to wit, of the chieftest good, or the greatest euil. Secondly, it shalbe geuen by the highest Iudge, who knoweth al things, and whom none can resist. Thirdly, it shalbe geuen in the presence of the whole world, where none can hide themselves. Fourthly there wil be no hope to flie the sentene
or the

or the execution of Gods Iustice,
Concerning Hel, consider that it
is large, long, high, and deepe.
Large, for that it conteyneth al
the paines that can be imagined.
Long, for that they are eternal.
Hiegh, for that they are al most
bitter in the highest degree. Depe
because they are al absolute pay-
nes, without mixture of anie sort
of consolation.

Concerning Heauen, consider in
like maner, that it is large, for that
it conteyneth al the goodnes that
can be imagined, and more also
then we can imagine or desire. It
is long, because al those Beatitu-
des are eternal. It is high, because
they are most high & noble. It is
depe, because they are pure good
without any mixture of euil. And
here you may adde, that the com-
modities of this life, haue no one
of these conditions : for that
they

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they are few, short, little, and al-
wayes mixed with vexations, &
troubles of mind. And likewise
the euils of this world are few,
short, litle, and alwayes tempered
with some consolation, Where-
vpon you are to conclude, that al
those haue truly lost their wittes,
that for loue of the commodi-
ties of this life, or for feare of
present tribulations, lose
the happines, or fal
into the euils, of
the world to
come.

FINIS.



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